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HISTORY
First Baptist Church,
CLEVELAND, OHIO.

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Cleveland, O. First Baptist Church.

1833.

FEBRUARY 16.

1883.

HISTORY

OF THE

FIRST BAPTIST CHURCH

OF CLEVELAND, OHIO;

AND AN ACCOUNT OF THE CELEBRATION OF ITS

SEMI-CENTENNIAL,

FEBRUARY 16TH—20TH, 1883.

CLEVELAND, O.:

J. B. SAVAGE, PRINTER, FRANKFORT ST.

1883.

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TO
REBECCA E. ROUSE,
A MOTHER BELOVED IN OUR FAMILY IN CHRIST; AND
HARRIET P. HICKOX,
THE ONLY RESIDENT CONSTITUENT MEMBERS;
AND TO
THOMAS GOODMAN, OF CHICAGO, AND
HARRIET MALVIN, OF WASHINGTON;
THE ONLY OTHER SURVIVORS OF THE CONSTITUENT MEMBERS,
FEBRUARY 16TH, 1833;
THIS ACCOUNT OF THE MEMORIAL SERVICES
HELD IN OUR HOUSE OF WORSHIP, ON NORTHWEST CORNER OF EUCLID AVENUE
AND ERIE STREET, ON THE COMPLETION OF A
HALF CENTURY OF OUR CHURCH LIFE,
IS INSCRIBED,
WITH
LOVE FOR THE LIVING,
CHERISHED MEMORIES OF THE DEPARTED, AND
GRATITUDE TO GOD :
BY THE
FIRST BAPTIST CHURCH IN CLEVELAND,
FEBRUARY 16TH, A. D., 1883.

LIST OF THE CONSTITUENT MEMBERS

OF THE FIRST BAPTIST CHURCH IN CLEVELAND, OHIO, AT THE TIME IT WAS
CONSTITUTED, FEBRUARY 16TH, 1833.

MOSES WHITE,
BENJAMIN ROUSE,
REBECCA E. ROUSE,
THOMAS WHELPLEY,
JEDUTHAN ADAMS,
JOHN SEAMAN,
HORATIO RANNEY,
LEONARD STOCKWELL,
SOPHIA STOCKWELL,
THOMAS GOODMAN,
JOHN MALVIN,
HARRIET MALVIN,
MARY BELDEN,
HARRIET P. HICKOX,
LETHA GRIFFITH,
ELIZABETH TAYLOR,
S. M. CUTLER.

PROCEEDINGS.

The First Baptist Church of Cleveland was organized February 16, 1833. As the fiftieth anniversary of this event drew near, it was resolved by the church to hold appropriate historical and memorial services. Accordingly, a Historical Committee was appointed, consisting of Benj. F. Rouse, Loren Prentiss, and James M. Hoyt. The following persons were also chosen as a Committee on Program: C. B. Bernard, W. E. Clarke, J. W. Taylor, C. A. Smith, and C. P. Leland.

On Friday evening, February 9th, the Committee on Program reported, recommending that a praise meeting be held on Friday evening, the 16th inst., memorial and historical services on Sunday, the 18th, and social and banquet on Monday evening, the 19th.

In accordance with this recommendation, the church met in the lecture room on the evening of February 16th, at half-past seven o'clock. The room was fitly and beautifully decorated with United States flags draping the walls, and a large oil painting of Rev. S. W. Adams, D. D., was hung in the rear of the desk, and in full view of the congregation. The services opened with singing and prayer. The 84th and 122d Psalms were read responsively. A brief address was made by the pastor, Philip S. Moxom, setting forth the significance of the occasion, and the reason for making the service one of jubilant praise to God. A large number of people were present, and many participated in the exercises. James M. Hoyt, Mrs. N. C. Hills, Mrs. Emma Saunders, Dea. Wm. T. Smith, Mrs. Wm. T. Smith, Dea. R. P. Myers, Dea. J. W. Taylor, C. B. Bernard and Mrs. C. E. Wheeler spoke of their relations to the church, and of benefits

derived from it, and gave many touching reminiscences of past events and of members now dead. Rev. S. B. Page, D. D., and Mrs. Page, both at one time members of the church, made deeply interesting remarks. A letter from Mr. Oscar Townsend was read, expressing regret over inability to be present, and warmest sympathy with the occasion. A beautiful poem, entitled "God's Plans," written by Mrs. M. H. Stanton, formerly of this church, now of Philadelphia, was presented by R. P. Myers.

A noticeable feature of the service was the singing. All the hymns and tunes were of the old and enduring psalmody of the church, and the entire congregation joined in the singing with hearty devotion. In the course of the service the following hymn, a favorite of past years, and often heard from the melodious lips of Deacon Benjamin Rouse, was sung:

GOOD OLD WAY.

Lift up your hearts, Immanuel's friends,
And taste the pleasure Jesus sends.
Let nothing cause you to delay,
But hasten on the good old way.

Oh, good old way ! how good it is,
To dwell where loving Jesus is.
A life of love, a heaven below :
I have no doubt you'll find it so.

Our conflicts here, though great they be,
Shall not prevent our victory,
If we but watch, and strive and pray,
Like soldiers, in the good old way.

Oh, good old way ! how good it is, &c.

Oh, good old way, how sweet thou art !
May none of us from thee depart,
But may our actions always say,
We're marching in the good old way.

Oh, good old way ! how good it is, &c.

Then far beyond this mortal shore,
We'll meet with those who've gone before,

And shout to think we've gained the day,
By marching in the good old way.

Oh, good old way ! how good it is, &c.

The meeting closed at half-past nine o'clock with the hymn, "Blest be the tie that binds" and the benediction.

On Sunday morning a large congregation assembled in the audience room at a quarter before eleven o'clock. The pulpit and choir were decorated with ground pine and smilax. On either side of the pulpit were large figures of evergreen—on one side "1833," and on the other "1883." Between the figures, and just in front of the pulpit, were two monograms of two letters each, R. T. and P. M. These letters are the initials of the first pastor of the church, Richmond Taggart, and of the present pastor, Philip Moxom, and were wrought of red and white immortelles. On a table before the pulpit was a large bed of rich and fragrant flowers, swelling over a border of ferns, sea-moss and green vines. There were callas, carnations, rare varieties of roses, primroses, pansies, and others. At the east side of the platform was a green and graceful fan palm, ten feet high. The decorations were prepared by a committee under the direction of Mrs. W. H. Harris. In a glass case on the table was a Bible nearly two hundred and fifty years old, formerly the property of Rev. John Clarke, an associate of Roger Williams at Newport, R. I., and now owned by a descendant, Mr. W. E. Clarke, of this city.

The order of services was as follows :

1. ANTHEM, "Before Jehovah's Awful Throne," - *By the Choir.*
2. INVOCATION AND LORD'S PRAYER. - - -
3. DOXOLOGY. - - - - -
4. RESPONSIVE READING : Selections from the 105th,
118th and 121st Psalms, - - -
5. HYMN, "Lord, in the Morning Thou shalt Hear."
6. OFFERTORY. - - - - -
7. EARLY HISTORY OF THE CHURCH, - - - *By Benj. F. Rouse.*
8. SENTENCE, "The Lord is in His Holy Temple," *By the Choir.*
9. HISTORY OF THE CHURCH FROM NOV. 1846 TO THE
PRESENT TIME, - - - - - *By Loren Prentiss*
10. HYMN, "I Love Thy Kingdom, Lord." - - -

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|-----|-------------------------------|-----------|-------------------------|
| 11. | STATISTICS OF FIFTY YEARS, | - - - | <i>By C. P. Leland.</i> |
| 12. | ANTHEM, "Strike the Cymbals," | - . . | <i>By the Choir.</i> |
| 13. | BENEDICTION. | - - - - - | |

At 2:15 P. M. anniversary exercises for the Sunday school were held before a large audience in the lower room. There was singing by the school and instrumental music by the orchestra, including a beautiful composition by Mr. Thorndyke, the leader of the orchestra. Two former superintendents of the Sunday school, Mr. Wm. T. Smith and Mr. R. P. Myers, and Miss Mary Dean, of Painesville, a former superintendent of the infant department, made interesting addresses, detailing the work and growth of the Sunday school, and what had been done in mission schools in the city. They were followed by the pastor, who spoke briefly of the "veterans" that remain, and the inspiration of their example to the young.

At half-past seven in the evening an audience assembled completely filling the house, including representatives of all the Baptist and many other churches in the city. The order of exercises was as follows :

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|-----|---|-----------|-------------------------------|
| 1. | ANTHEM, "Eternal Source of Every Joy," | - - | <i>By the Choir.</i> |
| 2. | INVOCATION, | - - - - - | <i>By Rev. G. L. Stevens.</i> |
| 3. | GLORIA PATRI, | - - - - - | <i>By the Choir.</i> |
| 4. | RESPONSIVE READING, selections from the 122d,
136th and 145th Psalms. | - - - | |
| 5. | HYMN, "Come We who Love the Lord." | - - | |
| 6. | "OUR HONORED DEACONS," | - - - - - | <i>By James M. Hoyt.</i> |
| 7. | HYMN, "Come let us join our Cheerful Songs." | | |
| 8. | "THE WOMEN OF THE CHURCH," | - - | <i>By Mrs. S. W. Adams.</i> |
| 9. | ADDRESS, <i>By Rev. G. T. Dowling, Pastor Euclid Ave. Baptist Church.</i> | | |
| 10. | ADDRESS, <i>By Rev. G. O. King, Pastor Willson Ave. Baptist Church.</i> | | |
| 11. | CHANT, "The Lord is my Shepherd," | - - | <i>By the Choir.</i> |
| 12. | BENEDICTION. | - - - - - | |

All of these services were of the deepest interest to every one present. The historical and memorial papers were prepared and presented with an admirable appreciation both of subjects and occasion. Although each service continued for fully two hours, no flagging of attention was perceptible in the audience.

The celebration closed on Monday evening with a social and banquet, which were thus described in the *Cleveland Leader*, of February 20th:

“The services incident to the Semi-centennial Anniversary of the founding of the First Baptist Church, were brought to a close last evening by a reception and banquet, held in the audience room and parlors of the church. The supper was in a measure private, cards of invitation being issued to about seven hundred persons, comprising the members of the First Church, representatives from the other Baptist churches, and a few outside friends. It was the gift of the venerable Mrs. Rebecca E. Rouse, one of the constituent members of the church. Mrs. Rouse, while in good health for a person of her advanced years, did not feel strong enough to come out, but was represented by her children and children’s children. Nearly six hundred persons were furnished with refreshments, which were admirably served by Heyse. The guests were seated at small tables, each decorated with bunches of violets, tea roses, and other flowers. A large table in the centre of the dining-room bore an *epergne* containing many rare flowers from private green-houses in the city, among them being a collection of orchids which were especially noticeable.

“Soon after seven o’clock the audience room of the church was filled by persons desirous of listening to speeches and music. Mrs. Stewart Chisholm sang a beautiful solo, and was heartily encored. Col. Harris made a short speech, and was followed by the Rev. Anson Smyth and Mr. Caleb Wraton. A quartette, consisting of Mrs. H. A. Wright, Mrs. S. Chisholm, Captain A. N. Meade, and Mr. J. H. Hoyt, rendered “Auld Lang Syne.” Letters and congratulations were then read, and more music was rendered. The evening’s entertainment was admirably planned and executed; the universal opinion at the close being that the semi-centennial had been most happily celebrated, and an auspicious beginning made of the second fifty years, whose close will make this influential church indeed venerable.”

A delightful solo was sung by Mrs. Wright, and was warmly encored. Speeches were made by Dea. C. A. Smith and Dea.

Ezra Thomas. A most hearty appreciation was expressed when the name of the efficient chairman of the Committee of Arrangements, Mr. C. B. Bernard, was mentioned.

Little need be added to the above account of the jubilee celebration, save to say that the social was marked by a universal cordiality and flow of good feeling on the part of the members toward each other, mingled with a hearty and devout recognition of God's goodness as the source of the manifold blessings which the church has enjoyed.

Many members of sister churches, not confined to Baptist churches, participated joyfully in these services which commemorated an event in which every Baptist, indeed every Christian, in Cleveland has a warm interest. There was general regret that some of the older members of the church, especially Mrs. R. E. Rouse, and Mr. and Mrs. N. C. Hills, and the venerable Dea. C. S. Butts and wife of the Euclid Avenue Church, were unable, through illness, to be present.

THE EARLY HISTORY
OF THE
FIRST BAPTIST CHURCH OF CLEVELAND, O.

BY B. F. ROUSE.

[A Paper read at the Semi-centennial Anniversary, February 18, 1883.]

The first sermon ever preached in Cleveland was delivered by a Baptist minister.

In a book named *Incidents of Pioneer Life*, by the Hon. Harvey Rice, Esq., of our city, we find a brief account of this man:

“His name was Joseph Badger. He came as the first missionary to the Western Reserve, to preach the Gospel. He arrived in the spring of 1800.

“Mr. Badger was born in Windham, Mass., in the year 1757. He graduated at Yale College in the year 1785. He served in the war of the Revolution as a soldier. He was ordained in the year 1787, and served the church at Blandford, Mass., as pastor, where he remained fourteen years.

“Prior to the year 1800, the Western Reserve was a land where might gave right, and every man was a law unto himself; and it was *this class* of men who gave tone to public sentiment and public morals.”

The second Baptist man (known to many of us) came to Cleveland in the year 1816, named Moses White. He was born in Warwick, Mass., February 25th, 1791. At the age of fifteen years he went to Boston, Mass. On becoming of age he removed to Providence, R. I.; afterward went to Utica, N. Y., and in October, 1816, removed to Cleveland, Ohio, to remain. He had made a public profession of religion prior to coming to

the village, and there being no Baptist church in Cleveland at the time, he united with the Baptist church at Euclid, where he retained his membership until the organization of the First Baptist Church of Cleveland, of which he was one of the constituent members.

Another Baptist man arrived at Cleveland October 17, 1830, named Benjamin Rouse. He was born in Boston, Mass., March 23, 1795. He went to New York City in the year 1824, where he remained until the fall of 1830. His early church-life was in connection with the Rev. Dr. Channing's (Unitarian) church, Boston, Mass. He was afterwards converted, and united with the Third Baptist Church of Boston, being baptized by the pastor, the Rev. Daniel Sharp, D. D.

These two brethren, Moses White and Benjamin Rouse, and their wives, and Mrs. Mary Belden, were all the Baptists known in the village of Cleveland in the year 1830.

Cleveland, at that time, was a beautiful village of ten hundred and seventy-six inhabitants. There were three organized churches: old Trinity, First Presbyterian, and First Methodist. The last-named church numbered seven members only.

There was one meeting-house, built of wood, and situated on the corner of St. Clair and Seneca streets, belonging to Trinity Parish.

There were two resident pastors, the Rev. Mr. McElroy, rector of Trinity Parish, and the Rev. Stephen I. Bradstreet, pastor of the First Presbyterian Church. Connected with the last-named church was a Sunday-school, which was closed during the winter months.

In the summer of the year 1832, the Baptist friends corresponded with the Rev. Jonathan Going, Corresponding Secretary of the American Baptist Home Mission Society, of New York, with reference to a Baptist missionary for Cleveland, O.; and we find that a man by the name of Rev. Mason Bell was under appointment for Ohio; and while communicating the fact, the Secretary adds: "We all feel the importance of such a place as Cleveland, and should the Rev. Mason Bell *not* accept, we shall soon appoint another." Mr. Bell did not accept.

The Baptist friends had not enjoyed any regular Sabbath

services up to November, 1832. There were a few old worthies itinerating through the Western Reserve, who preached the Gospel in the old-fashioned way, and who would occasionally come through the village, and being invited, would remain over on Sabbath and conduct religious services, sometimes in a private house, but more frequently in the brick court-house which was situated in the southwest corner of the Public Square, opposite the present Forest City House.

I can call to mind the names of several of these ministering brethren, names which will sound familiar to very few in this audience. There were Elder Moses Ware, Elder Henry Hudson, Elder T. B. Stephenson, Elder James Hovey, Elder Demick and Elder Mack; and I well remember a service held in the *lower hall-way* of the court house on a very cold Sabbath day in winter, with no fire to warm the cheerless place. Court being in session, it was not thought best to allow the audience-room to be used for religious purposes.

As the population of the village increased, a Baptist family would now and then be found, and they were very warmly welcomed by those already here.

In the month of November, 1832, a Baptist minister named Rev. Richmond Taggart, from Lockport, N. Y., on his way west stopped off at Cleveland. He was an entire stranger to every one in the village; but making himself known to the Baptist friends as a Baptist minister in good standing, he was invited to hold a preaching service on the ensuing Sabbath, and an upper room in the Cleveland Academy was obtained and a service was held.

On the 19th day of November, 1832, the Baptist friends held a meeting in the above-mentioned building for the purpose of forming themselves into a society, to be named "The First Baptist Society of Cleveland, Ohio;" and at an adjourned meeting, held on the 4th of December following, they elected officers, including president, secretary, treasurer, and five trustees, and made a lease of the Cleveland Academy for one year from December, 1832, at a rental of sixty dollars per annum, the building to be used twice on the Sabbath and two evenings during the week.

After consultation, an invitation was extended to Rev. Richmond Taggart to hold preaching services twice on Sabbath, which invitation he accepted, and a regular Baptist preaching service was thus begun in the village of Cleveland and has been continued up to this time.

About this time, there came to Cleveland, from England, a young man named Thomas Goodman. Having been educated as a Baptist, he attended these services at the Academy, and becoming interested in the matter of openly professing his faith in Christ by baptism, he called upon Elder Taggart and made known his desires.

There being no Baptist church as yet organized, the Elder called a few brethren together (Moses White, Benjamin Rouse and others) and stated the case to them. After consultation, it was thought advisable to invite the young man to relate his Christian experience before them, and, if satisfactory, to appoint a day on which to administer the ordinance of baptism.

Mr. Goodman came before the brethren and related the way in which the Lord had led him, and expressed his earnest desire to make a public profession of his faith in Christ. The brethren were deeply interested in his experience, and believing in the genuineness of his conversion, resolved that he might be baptized, and that a certificate setting forth the facts in the case should be granted him by the acting pastor, which certificate he could present to the church after its organization, and upon the statement of the facts in the case, he could become a member thereof.

About this time there came three others, Mr. Caleb Wraton, Mrs. Elizabeth Taylor, and Mrs. S. M. Cutler, asking to be baptized on the profession of their faith in the Lord Jesus. They related their experiences, which were satisfactory, and the brethren gladly gave their consent, and Sabbath, January 13, 1833, was set apart as the time when these four should be baptized.

I have two accounts of this first baptism in Cleveland which I will read.

Brother Thomas Goodman, (now of Chicago, Ill.,) writing me twelve years since, refers to the occasion in these words :

“It was a calm, bright day. The little band of Baptists went down to

the lake, just where the old frame building stood in later years, known as the Pittsburgh & Wellsville Depot. The old pier was adjacent on the left. An opening was cut in the ice, and we stepped from the ice into the water, and going off a little distance, found the water just deep enough. The occasion was delightful and solemn."

Deacon Benjamin Rouse left a record in a copy of a letter addressed to Heman Lincoln, Esq., of Boston, Mass., in which he writes :

"Last Lord's day, January 13, 1833, was a memorable day for us at Cleveland. The large room in which we are accustomed to hold our services was crowded to overflowing, and at the close of the services in the afternoon, the congregation and many others from the village repaired to the bank overlooking the lake, while the little company of Baptists and the candidates continued down to the waterside. After singing an appropriate hymn, and a prayer by Elder Taggart, the candidates went down into the water and were baptized in the name of the Lord Jesus. The day was calm, sky unclouded ; it was like a summer's day, although in midwinter."

A meeting was held on Sabbath evening, January 20th, 1833, to take the preliminary steps toward the formation of a Baptist church. After a prayerful discussion of the matter, the following resolution was adopted :

Resolved: that a committee of five brethren be appointed to draft a summary of Scripture doctrine, to be adopted as a test of faith, in the unity of which shall consist the cement of fellowship in our anticipated church."

The committee was appointed, and reported at a called meeting on January 23d, 1833. The report was accepted and committee discharged, and the articles of faith were then taken up separately, and were fully and faithfully discussed until time for adjournment. The meeting adjourned to January 30, 1833, at which time the discussion was continued, and a few amendments added, and the report, thus amended, was adopted as their articles of faith by the unanimous vote of the brethren present. A covenant was also reported and adopted, and the third Saturday in February, 1833, was set apart as the day on which to convene an ecclesiastical council to examine their articles of faith and covenant, and, if satisfactory to the council, the little band should then be recognized as a Baptist church in regular order.

Invitations were sent to the following-named Baptist churches: Buffalo, Kingsville, Chester, Euclid, and Rockport, asking them to send pastors and delegates to form a council for recognition, to convene at Cleveland, February 16, 1833.

The Baptist friends held a meeting on the evening of February 9th, 1833, to form themselves into a conference, preparatory to the meeting of the council. Elder Taggart was elected chairman, and Brother Thomas Whelpley was elected clerk. The friends present having letters of dismission and commendation from other Baptist churches, and those holding certificates of baptism given them by Elder Taggart, placed their letters and certificates in the hand of the clerk, and resolved themselves into a Baptist conference. The articles of faith were then read, and the following names were signed :

Brother MOSES WHITE,	Sister REBECCA E. ROUSE,
“ BENJAMIN ROUSE,	“ MARY BELDEN,
“ THOMAS WHELPLEY,	“ HARRIET P. HICKOX,
“ JEDUTHAN ADAMS,	“ LETHA GRIFFITH,
“ JOHN SEAMAN,	“ SOPHIA STOCKWELL,
“ HORATIO RANNEY,	“ HARRIET MALVIN,
“ LEONARD STOCKWELL,	“ ELIZABETH TAYLOR,
“ THOMAS GOODMAN,	“ S. M. CUTLER,
Brother JOHN MALVIN.	

Fourteen had letters, three had certificates of baptism.

Brother Caleb Wraton was out of town, and did not unite with the church until afterward.

After placing their signatures to the articles of faith, they then entered into solemn covenant relationship in the words of the covenant previously adopted, and adjourned to the 16th day of February ensuing, to await the action of the council.

February 6th, 1833, a Sabbath school was organized in the usual place for holding meetings. Thomas Whelpley, Esq., was elected superintendent. The attendance at the first session was 28. April 15th, 1833, the school had increased to 40 members. In a copy of a letter written by Deacon Rouse to a friend April 15, 1833, he says :

“ We have now seven Sunday schools in and about the village : four connected with our churches and three mission schools. Our infidel friends

are much alarmed, and are exerting themselves to bring our schools into disrepute. They are publishing tracts and giving them free distribution in the village; but they cannot prevail. The truth of the matter is this: a spirit of religious inquiry has gotten hold on the hearts of the people, and *infidelity may well tremble.*"

The second superintendent of the Sabbath school must have been Brother William Beebe. He was received into the church by letter, December 5th, 1834, from the Baptist church of Oswego, N. Y. He must have been elected superintendent soon after uniting with the church. The first superintendent, Thomas Whelpley, being absent from the town quite frequently, did not desire to retain the office, and Brother Beebe, being admirably fitted for it, was chosen, and was filling the place at the time of his death, which occurred quite suddenly at his home, July 3d, 1835. The record says:

"Brother William Beebe was a truly devoted and pious brother. He was happy in the enjoyment of religion in his life, and happy in death. In his death the church has lost a valuable member, and the Sabbath school a faithful and successful superintendent."

The delegates chosen by the several churches previously addressed, assembled at the Cleveland Academy (the usual place of meeting) on the morning of February 16, 1833, and organized the council by electing Elder Moses Ware moderator and Royal Millard clerk. Brother Moses White, having been duly appointed for the purpose, presented the letter of the church, the articles of faith, and the covenant. After mature deliberation, the council passed the following resolutions:

1st, Approving the action of the conference.

2d, Approving the articles of faith and covenant as being in accordance with Bible doctrine.

3d, That they extend the right hand of fellowship to them, [the covenanting members] as a church in gospel order.

4th, That this council expect the church to be under obligation to obtain and support an evangelical ministry among themselves.

The recognition services were as follows:

Sermon by Elder Moses Ware.

Right hand of fellowship by Elder Richmond Taggart.

Charge to the church by Elder T. B. Stephenson.

The exercises were very interesting, and the little band had now become a church, to be known as "THE FIRST BAPTIST CHURCH OF CLEVELAND, OHIO."

The officers of the church first appointed were as follows :

REV. RICHMOND TAGGART, Acting Pastor.

MOSES WHITE, }
BENJAMIN ROUSE, } Acting Deacons.

THOMAS WHELPLEY, Esq., Church Clerk.

THOMAS GOODMAN, Assistant Church Clerk.

BENJAMIN ROUSE, Treasurer.

The first additions to the church were made on the second Sabbath after the recognition services (March 3d, 1833). At that time three persons, Mrs. N. C. Hills, Mrs. Reeves and Mr. John Cox, were baptized on profession of their faith in Christ, in the presence of a very large and solemn congregation. Mrs. N. C. Hills is still a member with us; Mrs. Reeves was long since dismissed from us, and Mr. John Cox is a member of the Euclid Avenue Baptist Church.

The pastorate of the Rev. Richmond Taggart was not of long duration: He arrived at Cleveland November 18th, 1832, and by request of the society commenced a preaching service on Sabbath, in an upper room in the old academy, and continued the service until his resignation, which he tendered in May, 1833.

He was compensated, in part, by the Ohio Baptist State Convention, while serving the church, and by reason of this fact, our church has been called "a child of the Convention."

The Rev. Richmond Taggart was said to be a lineal descendant of the Rev. John Clark, D. D., of Rhode Island, who, next to Roger Williams, was one of the founders of that State. He was a man of fair address, and was considered sound in his views of Gospel truth. His sermons were instructive and earnestly delivered; he was well fitted for pioneer work, and enjoyed the respect and sympathy of the church while serving them as pastor.

The Sunday school received his support and fostering care,

and its influence was being felt in the village and congregation. A Sabbath sunrise prayer-meeting was commenced during his pastorate, which was continued for several months. He tendered his resignation May 5th, 1833, having served the church about seven months; the additions to the membership up to that time being as follows: by baptism, 8; letter, 21; total, 29.

The church, anticipating the resignation of Elder Taggart, had been corresponding with the American Home Mission Society in regard to a missionary, who should be under appointment, and should receive a part of his support, from that society. In July, 1833, the good news was received by the church that the Rev. Judah L. Richmond had accepted an appointment as missionary pastor for Cleveland, and that he would immediately commence his journey for his field of labor, and that he might be expected to arrive about the first of August. Brother Richmond and wife arrived at Cleveland August 3d, 1833, and were warmly greeted by the little church. The new pastor was permitted to administer the ordinance of baptism upon the first Sabbath after his coming.

He was a young man, about twenty-six years of age, had studied at Hamilton, N. Y., and was impatient to commence work for his Lord. His pulpit ability was fair; his manner, while diffident, was earnest. He had a lovely Christian spirit, earnest piety, and was "willing to be accounted as nothing" if he could by any means bring sinners to believe in Jesus.

He was very industrious in his pastoral duties, visiting the little flock, becoming acquainted with each member of his congregation, stimulating their religious growth, and by his personal solicitations inducing many to attend the preaching services and prayer-meetings. In this way he won the love and regard of both church and congregation. He was, however, very strongly drawn toward a foreign field of labor, and seemed awaiting a call in that direction with much solicitude.

In the spring of 1834, Mr. Richmond received a letter from the Rev. Bowles, D. D., Secretary, requesting himself and wife to meet the Foreign Mission Board at New York, on April 30th, for examination as to their qualifications for a foreign field of labor. Very soon thereafter, he requested letters of dismission and commendation for himself and wife, and ten

dered his resignation, to take effect at once. His resignation was reluctantly accepted, as the church had become much attached to him and regretted parting with him.

His pastorate ended April 27th, 1834; he having served the church about nine months; the additions being as follows: by baptism, 9; letter, 26: total, 35.

Again the church was without a pastor. They were cast down but not dismayed, as their confidence was in Him who had declared Himself to be "the Shepherd of the sheep."

The necessity for a place of worship which they could call their own, adapted not only to their present wants but to the future needs of a growing population, began to be pressed on their hearts; their place of meeting being very poorly adapted to present necessities. They began to realize the fact that they could not expect to attain to any permanent standing and influence in the community without a permanent church home. With this fact in view they prepared a subscription paper and commenced soliciting pledges for a building fund, prospecting for a suitable location, and were having plans drawn and every preparation made toward a speedy commencement of the work; but the *very great need* of a pastor to lead in religious labor among the people, and to encourage the church in every possible way for the large work they were about to undertake, was deeply felt by them.

About this time they wrote again to the American Home Mission Society, laying before that society the situation of the church, and asking to be remembered, should a suitable person present himself with the right qualifications for the place; and, in closing the letter, say: "Under God, we indeed feel our present prosperity, in part, is due to your sympathy and liberality, and we are very hopeful the time will come when we shall most gladly repay you with great interest." For the fulfillment of this hope expressed in the summer of 1834, we refer you to the report of Brother C. P. Leland.

The church had been without a pastor for a few months only, when it was learned that the Rev. Elijah F. Willey, of Lansingburgh, N. Y., was coming West to settle. Through relatives of his in Cleveland, influences were brought to bear in favor of extending to him a call to the pastorate of the

church. After some investigation, the church extended a call to him, June 15, 1834, which was accepted, and he entered upon his work at once, as a regular pulpit supply.

Brother Willey was a very able preacher, and had been a successful pastor prior to coming to Cleveland. His pulpit efforts were very attractive, and his sermons were listened to by crowded audiences. Sabbath services at that time were held in the large audience room of the court house, and the prayer meetings in the upper room at the old academy on St. Clair street.

He continued as a regular pulpit supply until July 22, 1835, when, at his own request, he was relieved from his regular duties, and sometime afterward requested a letter of dismission, which was granted.

The additions during the time he served the church were: by baptism, 1; letter, 16; total, 17.

The increasing population of Cleveland, which had now become a city of five thousand inhabitants; the large congregations which had crowded their audience room on Sabbath; and the growing membership of the church; intensified the desire of the brethren for the completion of their house of worship. The necessity felt the year previous had now become an imperative duty. The church was poor, financially, but rich in faith; and with a courage born of Christian manhood, they pushed with renewed energy the work commenced in 1834, and continued it until completion.

The house was built of brick, on a lot at the corner of Seneca and Champlain streets, which was considered an eligible location at the time. The dimensions of the house, were 55 feet by 80 feet, with spire furnished with bell and town clock; all at a cost of about fourteen thousand dollars.

After the resignation of the Rev. E. F. Willey, the church was served a few months by the Rev. Ebenezer Crane—a graduate from Newton Theological Seminary, Mass.

A pulpit committee was appointed to supply the desk until such time as they should enter the new building, the completion of which was hoped for within a very few months. With intense interest they were anticipating the time when, in the providence of God, they should enjoy a permanent pastorate and have an abiding place for the church.

Their past experience had been fruitful in incident and blessing and they loved the place where the Lord had so abundantly bestowed his loving favors upon them, and they grieved to leave the old academy. I find a memorandum upon the records which may well have voiced the feelings of their hearts :—

“We are soon to leave the old academy, where first we began to hold religious services. With what prayerful anxiety we watched the growth of the little church which was here organized. The history of these labors, sorrows, and joys can never be forgotten by us.”

Anticipating a removal into the new sanctuary, the church voted to hold meetings for humiliation and prayer; and for several weeks prior to the dedication of the house of worship, and after that event, these were continued in the old academy (as the rooms for social meetings were not completed in the new building), and the spirit of the Master came down upon them with power. The church was revived, their hearts were melted together in sympathy and love, sinners were converted, and constant additions were made to their membership.

The day set apart for the dedication of their house of worship was near at hand, every preparation had been made, and now, with earnest desire and prayerful hearts, they awaited the time appointed.

Ere long the morning of the 25th of February, 1836, had arrived. The Rev. Elisha Tucker, of Buffalo, N. Y., (who had been invited to preach the sermon) was in the city, and many hearts were full of gladness. At the hour appointed, the large audience room was crowded with a happy congregation, and the preacher gave as his text Psalm 122:1, “I was glad when they said unto me, Let us go into the house of the Lord.”

I find upon the records this note :

“Blessed with a large and beautiful sanctuary,
Blessed with peace and love among ourselves,
Blessed with a revival of religion,
Bless the Lord, oh, my soul ! and forget not all his benefits.”

April 25th, 1836, a call was extended to the Rev. Levi Tucker, of West Philadelphia, Pa., to become the pastor of the church. He accepted the call, and in July following entered fully upon his work under most happy auspices. The church

was most happily united in every way, and with longing hearts had been awaiting his coming.

The Rev. Levi Tucker was eminently fitted for the place. He had strong sympathies, and very genial manners; he was blessed with a large heart and cultured mind; he possessed pulpit gifts of rare order, and used all his powers for the building up of the church, and for the good of his congregation, which was large and attentive. Many heard the Word with gladness, and additions were frequent and numerous. A spirit of religious inquiry rested upon the congregation, and a continued refreshing attended the church up to and including the year 1840, which year, by reason of the great work of grace then enjoyed, was called "the Year of the Right Hand of the Most High." In that year nearly two hundred united with the church: 137 by baptism, 50 by letter, and 3 by restoration.

Mr. Tucker served the church with great acceptance until November, 1842, when he tendered his resignation in order to accept a call from the Baptist church at Buffalo, N. Y. He left the city in December following, having been pastor of the church over six years.

His pastorate is often referred to by the older members of the church with much pleasure, and the memory of himself and wife is consecrated in many hearts. The additions during the six years of his service were 432.

After the resignation of Brother Tucker, the church was without a pastor about six months, when the Rev. John H. Walden, from Essex county, N. Y., accepted a call from the church, and entered upon his labors in June, 1843. Brother Walden was considered an able and successful pastor, and brought to his Cleveland charge a large experience in the ministry of the Lord Jesus. He had a warm and sympathetic heart, and a very earnest manner. He was eminently a Bible student, and his sermons were practical. His theme was "Reconciliation to God." He greatly delighted in seeing sinners brought to Christ, and was permitted to enjoy a season of revival in the winter of 1843 and 1844. As the result of this 71 persons were added to the church during his first year's labor.

It was during his pastorate that a Sunday school was or-

ganized on Erie street, near the corner of Eagle, which in after years culminated in the Second Baptist Church, now known as the Euclid Avenue Baptist Church. Mr. Walden tendered his resignation to the church in June, 1846, by reason of ill health, having served the church about three years. The additions during the time were: by baptism, 100; letter, 87: total, 187.

In this paper I have given you a mere outline history of the early church from its beginning in 1833, to the resignation of Rev. J. H. Walden in 1846. It will be the privilege of others to speak of the later history, including the pastorates of S. W. Adams, D. D., A. H. Strong, D. D., A. J. F. Behrends, D. D., G. W. Gardner, D. D., and our present pastor, Rev. P. S. Moxom; it will be their pleasant task also to speak of the characters of the Christian men and women who toiled and prayed, carried burdens, and made large sacrifices for the church, and have been called home to enjoy the rewards of "the good and faithful servants who have been faithful over a few things."

Permit me to open one leaf in the later experience of the church. It was after they had entered into the new house of worship. The house had been dedicated, the church was blessed with an earnest and successful pastor, large congregations crowded the sanctuary on Sabbath, frequent additions were made to their membership, the spirit of the Master dwelt with them, and every element of prosperity seemed to attend them, and they rejoiced with a great joy in that which had been accomplished; but their joy was tempered with an anxiety which could not be ignored. While building their house of worship, they had contracted an indebtedness of about eight thousand dollars, that must be carried by loans for the time being, but eventually must be paid.

The membership of the church was made up of young men, tradesmen, mechanics, lawyers, clerks, etc., who had come to the rising city hoping to make money. They were all comparatively poor; there was not a wealthy man among them; but they were brave, and trusted in God, believing He would help them, if they would make a strong effort to help themselves. The history of those years of struggle I have not time to give:

suffice it to say, the members would meet together and plan and pledge—and pledge again, and again, until there seemed nothing more to pledge. The bell was once attached for debt, and sold. Brother S. Ranney bought it in, and let it ring. The lamps and chandeliers were once in danger, but Brethren Seaman and Smith took good care that they should remain in their places. It was said of Brother John Seaman that he gave more thought to the finances of the church than to his own business. Illustration : Some crisis in the matter of church finance had come needing prompt attention. One morning, as he came into his store he said to his partner, “Smith, you go to the meeting to-night, and put me down for a thousand dollars, and you put down a thousand, and go over to Sylvester Ranney and tell him to put down a thousand. Each of us will take a third. That will be about right, I guess.” And *it was put down*. They were equal to any emergency, great or small. What could the dear old church have done without such men as John Seaman, Sylvester Ranney, and William T. Smith, and others of the same *staying qualities*? It was a time that tried men’s pockets, as well as souls. They were sometimes at their “*Witts*’” end, but fortunately they had a “*Bishop*,” who by his wise counsel and generous liberality brought relief and lifted the burden.

While straining every effort to lift the burden of indebtedness, they did not fail in their contributions to the various objects of benevolence. Foreign and Home Missions, Bible and Tract Societies, State Convention and Association, Sunday schools and Bethel, and the poor in the church, all shared in their sympathy and purse. The amounts were not large, it is true, but all did what they could.

Before closing this paper, I will refer, in a word, to one whose name has been mentioned only as a constituent member of the church, but whose example and influence were largely felt in the village and church at that early day. She came to Cleveland, *fifty-three years* ago last October, a young Christian woman, thirty years of age; to-day she is still with us, a widow, past four score years. She consecrated herself to Christ early in life, and ever stood ready at the call of her Master. Her daily prayer was : “Here am I Lord—send me.” She en-

tered upon religious work very soon after her arrival in Cleveland. She commenced a personal visitation into every home in the village, and continued it until every one had been entered. She carried the Gospel of the Lord Jesus in her hand, and a glowing love for souls in her heart, and among the wives and mothers of the village she found many of the Lord's hidden ones, who had scarcely dared to whisper a prayer, because of the prevailing infidelity among the fathers and husbands. When the infant church was in swaddling clothes, she was its nursing mother ; she blessed it with her prayers and tears, and surrounded it with her loving anxiety. It was her greatest joy to see the little one grow, and thrive, and become strong. Thank God, she is with us to-day, a benediction to her children and to the church of which she is a humble and loving member :

Mrs. Rebecca E. Rouse.

THE PASTORATES FROM 1846 TO 1883.

BY L. PRENTISS.

Standing upon an eminence of half a century, we, to-day, look back and tenderly recall some of the more prominent events and actors in the history of the church; not as a matter of mere curiosity, or to gratify a selfish pride over what has been accomplished, but with a thoughtful interest, and a true appreciation of that history, and of those who have aided in making it what it is.

I am to speak of this history, and the pastorates from 1846 to the semi-centennial day—February 16, 1883,—these pastorates being those of Dr. S. W. Adams, Dr. A. H. Strong, Dr. A. J. Behrends, Dr. G. W. Gardner and Rev. P. S. Moxom, our present pastor. You have already listened to the history of the church down to the time when Dr. Adams became its pastor; and the statistics of its membership and work to the present time will be given you; and now I call your attention to the lives and work of some of those who have greatly aided in achieving the results shown in these statistics—results which, in the light of this history, become eloquent witnesses of the vigor and fruitfulness of the church, and the devotion, generosity, and earnest activity of its members, and the effective leadership of its pastors. There has ever been a good degree of thoughtfulness, intelligence and moral power in the membership, and an interest in sound and substantial preaching, and no demand for that which was merely sensational.

Dr. Seymour W. Adams began his pastorate of the church on the second Sabbath of November, 1846, in answer to its unanimous call, and at once entered upon his work with a quiet but effective earnestness and energy, and a whole-heart-

ed devotion to the interests of the church. He had been pastor, for the two previous years, of the Baptist church in his native place, Vernon, New York; and although young, and with little experience, he possessed a maturity of judgment and a thoroughness of scholarship, which at once commanded the confidence and regard of the church. He was dignified, yet always unassuming and friendly; of a quiet and retiring disposition, yet of a strong nature, and unquestioned moral courage. He was no respecter of persons, and the rich and poor alike soon learned to love him because of his genuine sympathy and disinterestedness. His just and kindly nature and special interest in those in humble outward circumstances greatly endeared him to them. He evinced, from the first, great industry and system in his work, and was eminently patient, hopeful, and judicious. These characteristics and habits of work were so marked that they seemed to be a part of himself, and were unmistakably genuine and controlling traits of character. As a preacher, he was sound and scholarly, and, although not what is termed a popular preacher, he was always earnest and instructive, and interested the thoughtful. Such was the young preacher and pastor in 1846; and the years of his long pastorate never lessened but increased these sterling virtues. The church grew in numbers and strength during his ministry; and there were always strong men and women and an earnest membership to co-operate with him. The church continued to worship in the old house on Seneca street until the spring of 1855, when it removed to our present house—a change which has added greatly to the usefulness, as well as the comfort, of the church.

The whole number baptized during his pastorate was 282, of which the largest number for any one year—85—was in 1858-9, during the great revival at that time. The instructing and training of these converts, and especially those of them who were young, was most faithfully attended to by him, and his influence upon them in the Young People's Meeting and in pastoral visitation was very great. They loved him, because they not only *saw* the interest he had in them, but they *felt* the genuineness of his affection, and his great desire for their growth in Christian character. In the sermon preached by

him on the occasion when the church left its former place of worship, in the spring of 1855, he referred to the Youths' Prayer Meeting, and said: "In the autumn of 1849 it was established, and to the present day it has maintained no doubtful existence. The original number in attendance was not large, but the chosen room for assemblage now lacks capacity for those who gather."

There were a number of young men who entered the ministry during his pastorate, among whom are Rev. Wayland Hoyt, F. Tollhurst, John Westover, T. R. Howlett, and Putnam Bishop; and, since, Rev. H. C. Delano, and F. Clatworthy have also gone out from the church as ministers. All of these have proved highly useful ministers of the Gospel; one in particular being one of the first in the denomination in pulpit power. The missionary work of the church during his pastorate was large and fruitful, showing that the church has been of a missionary character in its working as well as in its giving.

The Mission Sunday School on the corner of Erie street and Woodland avenue, and out of which grew the Second (now the Euclid Avenue) Baptist Church, was sustained, mainly, by members of this church. Dea. J. Stafford was the first superintendent. The school was first organized in a small chapel belonging to a German church, on the corner of Erie and Eagle streets, but was soon removed to the school-house on the corner of Erie street and Woodland avenue. Mr. S. W. Holliday, then a member of this church, was the next superintendent, and was succeeded by Mr. L. Prentiss, in 1847. Soon after this, the school was removed to the chapel built for it, on the rear of the lot on the corner of Erie and Ohio streets, where it became one of the then largest schools in the city. Among the teachers were Mr. and Mrs. C. A. Dean, Miss Mary Dean, Miss Julia Wheeler and her sisters, Martha and Mrs. Clark. In 1851, forty-two members were dismissed from the church to aid in establishing the Second Church, and the school then became the school of that church. The large and flourishing Euclid Avenue Baptist Church is largely the fruit of these early efforts.

In 1851, a mission school was established and conducted, mainly by members of this church, under the superintendence

of Mr. L. Prentiss, on the West Side, out of which grew the Third Baptist Church in 1853, fifteen members being then dismissed to aid in organizing that church.

Many of the members of our church coöperated with members from the Second Baptist Church in establishing and carrying on a Sunday school on Scovill avenue. Judge Bishop having been superintendent for a time was succeeded by Mr. R. P. Myers. Out of this school grew the Tabernacle (now the Willson Avenue) Baptist Church, and thirty-eight members were dismissed to aid in its formation, in 1868, during the pastorate of Dr. Strong. That earnest and growing church illustrates the great value of that early missionary work.

In January, 1852, the Cottage Sunday school was established in a small building on a lot on St. Clair street, near Dodge street, given for that purpose by Judge Bishop and Mr. James Root, of Hartford, Conn. Deacon B. Rouse was the first superintendent, and was succeeded by his son, Deacon B. F. Rouse, under whose superintendence for about fourteen years, it became a large and very efficient school. A large number were there converted and became members of this church; and, in 1870, one hundred members were dismissed to aid in the establishment of the Cottage (now the Superior Street) Baptist Church.

The going out of these bands from the church was never caused or attended by any discord, but was always in a spirit of Christian harmony and affection, and with the prayers and blessings of the church. The same spirit has always prevailed between this church and these daughter churches.

There are some no longer with us who are inseparably associated, in the memories of most of us, with Dr. Adams, as among his advisers and the generous friends of the church and all its enterprises. First among these was Judge Bishop, one of his most intimate friends and advisers. With him the church and the interests of religion stood first; and he gave freely of time, care and means for these. The missionary enterprises of the church were dear to him, and received his generous support. When negotiations were pending for the purchase of the present place of worship, and the ability to do so depended on the sale of the old church property on Seneca

street at a given price, he generously took the property at the price named, at a loss of several thousand dollars to himself; and this he did cheerfully, for the sake of securing, as he said, a good house of worship, and a *church home* for his family. You will anticipate another name, that of Stillman Witt, as intimately associated with the later years of the pastorate of Dr. Adams, and also with that of Dr. Strong, as the wise counselor and generous giver towards the missionary and other enterprises of the church.

The free-will offering of time and service, in the faithful and very able leadership of the choir, by our deceased brother, Mr. E. C. Rouse, for over twenty-nine years, gives his name a high place in the appreciation and grateful regard of the church. I need not mention those among the living who were also among the trusted advisers of Dr. Adams, and ever the active friends and supporters of the church and its enterprises. You know them, and rejoice in their living presence among us.

The last sermon of Dr. Adams, in his own pulpit, was on the 11th, and he died on the 27th, of September, 1864. He was eminently just and considerate, and managed his affairs with rare discretion and economy, and gave with liberality from his moderate income. He maintained a genuine hospitality, as many Christian friends and ministers will gratefully remember. In the State work of the denomination he was regarded as one of the most judicious advisers and steadfast friends. His considerateness and respect for others, his uniform humility, kindness, patience and hopefulness, have left their lasting impression on the church, and contributed, in a large degree, to its well known unity and harmony. His virtues were not superficial, or merely intermittent glows of feeling, or the result of an easy-going or weak nature, but were real and reigning qualities of a quiet, yet strong, character. As to-day we in memory recall him as he lived and moved among us, and read in his face the clear evidence of the enthronement and power of such rare and practical virtues, let us not turn away or forget, but tenderly and thoughtfully think upon them, until the same virtues find their abiding home and living and reigning power in us.

The church was without a pastor for a full year after the death of Dr. Adams, during most of which time our brother,

James M. Hoyt, preached for us, while, at the same time, he was filling out the quarter of a century of his faithful and efficient superintendence of the Sunday school. He had been licensed by the church to preach, and this pulpit service was a free labor of love, which will be ever remembered with grateful appreciation.

Dr. A. H. Strong was unanimously called to the pastorate, and accepted and entered upon its duties the first Sabbath of October, 1865. He continued in the pastorate till July 1st, 1872, when he resigned to enter upon the duties of president of Rochester Theological Seminary, to which office he had been elected, and which he felt it his duty to accept. He came to us in the freshness, strength and enthusiasm of early manhood, richly endowed with natural gifts and thorough scholarship, and animated by a conscientious and whole-hearted devotion to his work. Nearly all who are here to-day well know, from personal acquaintance, of his high moral and religious character, his great industry, energy and decision, his clear, good judgment, his activity and usefulness as a pastor, and his earnestness and power as a preacher; and I need not do more than to give expression to the unabated love of the church and their high appreciation of his ministry. He found a church earnest and harmonious, and ready to coöperate with him; and the united work of pastor and people was greatly blessed. The previous pastorate of Dr. Adams had been a time of seed-sowing as well as in-gathering; and a rich harvest was gathered under the ministry of Dr. Strong. The baptisms during the nearly seven years of his pastorate were 322, and 194 were received by letter. This large increase added to the congregation and the Sunday school, and the school has ever since fully maintained its large increase in numbers and the earnestness and efficiency of its workers. It was, and is, in very deed, the nursery of the church. The majority of the conversions, I think, are from the school; and the Young People's Meeting and Sunday school supply a large share of the religious training for the younger members of the church. This meeting was efficiently maintained, and the prayer-meetings of the church were well attended, instructive and earnest. The mission work of the church received the care and encouragement of Dr. Strong;

and the whole religious life and work of the church were fully maintained during his ministry. He was greatly endeared to his people as a pastor, as well as highly appreciated as a man and preacher. He cared alike for the rich and poor in his pastoral work; and those in humble life were the objects of his sincere sympathy and appreciation. It was duty alone which called him away from the church—he feeling that he was specially called to the work of training young men for the ministry.

After the close of his pastorate the church was without a pastor for eleven months, during much of which time the pulpit was again acceptably supplied by Brother Hoyt.

On June 6, 1873, Dr. A. J. F. Behrends became the pastor of the church, in answer to its unanimous call, and continued in that office until February 1st, 1876. The church life and work were fully maintained during his ministry. There were 74 baptized, 105 received by letter, and 17 by experience—in all, 196, in his pastorate. His earnest desire for the conversion of souls and for the growth of the church in moral and religious power was very great, and found special expression during the fall and winter of 1874–5, in the meetings then held.

In 1874, the Idaka Sunday School was organized, and received his hearty endorsement and coöperation. The school had an attendance of about 128 scholars and teachers at its commencement, and now has an average attendance of about 255 scholars and teachers, and is growing in strength and interest. This work has been, and still is, generously sustained with means and workers from this church, Brethren R. P. Myers, H. A. Sherwin, C. B. Parker, and Geo. P. Comey, Jr., having been, successively, superintendents.

The Trinity Baptist Church was organized during the pastorate of Dr. Behrends, and received his earnest aid and encouragement, and the church again spared some of its valuable members to aid in the establishment and success of the new interest. The Euclid Avenue Baptist Church also aided in this enterprise, and the Trinity Baptist Church, under the faithful and efficient ministry of Rev. F. Tolhurst, has largely increased in numbers as well as in religious strength and usefulness.

In 1874, our sister, Mrs. S. W. Adams, was appointed as the missionary of the church, and has ever since filled that office, and has greatly aided the pastors in the visitation of the church; and has thus fittingly taken up, in part, the work of her deceased husband, preëminent as he was in his pastoral work.

As a pastor, Dr. Behrends was friendly, unassuming, and sincerely interested in the people of his charge. He was a man of strong, large nature, and great earnestness, energy, independence, and moral courage. Of a devout spirit, his prayers were specially impressive and helpful. As a preacher, he possessed rare power of the most solid character. United with a clear and strong grasp of his subject, he had a full, ready and choice command of language in which to clothe and enforce his strong thoughts. He was accustomed to go directly to the heart of his subject, and to arouse attention and interest at once, by the clearness, earnestness, and power of its presentation. There was nothing of the merely sensational in his preaching; but, on the other hand, he always addressed himself directly to the best judgment and convictions of his hearers. To an intelligent and thoughtful church like this, such preaching was not only interesting but it gave the truth larger and stronger meaning, and much of its force has gone into the thinking and lives of his hearers, as living forces for good.

Rev. George W. Gardner, D. D., became the pastor of the church on the 20th of October, 1876, and continued to June 1st, 1878. As a preacher, he was scholarly, discriminating, and earnest. He possessed large sympathy, and manifested a sincere devotion to the work of the church. This was strongly marked in his interest in the young people and their meetings. These were well attended, and often led by him with much profit. As a pastor, he was gracious in manner, and friendly and active in visitation among the members of the church and congregation. He was an active friend of missions, and the State work of the denomination. There were 33 baptisms, 41 received by letter, and 2 by experience, during his ministry: in all, 76. A few months after the end of his ministry here, he became the pastor of a Baptist church at Marblehead, Mass., where his ministry was very successful — a revival having commenced, soon

after, in that church, during which a large number were converted and added to the church. In the fall of 1881 he was elected president of Pella University, at Pella, Iowa, which office he still holds. His excellent scholarship, genial and dignified manner, his tact, good judgment and conscientious devotion to his work have rendered his presidency of the university a successful and satisfactory one.

Our present pastor, Rev. Philip S. Moxem, commenced his ministry with the church, April 1st, 1879, and we have reason to rejoice to-day in the blessings which have attended the united work of pastor and people since that time. There have been, during that time, 80 baptized, 104 received by letter, 6 by experience, and 1 restored: in all, 191. The congregation has much increased in numbers and interest; and the preaching is alike instructive, earnest, and pointed, and holds the attention and interest of the congregation. The Sabbath evening preaching service, in particular, is much more largely attended, and is marked in its thoughtfulness and interest. The prayer meeting following it has proved a blessing to many, who, under the influence of the Sabbath services, having been convinced of their duty and need of salvation, have here been brought to decide that great question and commence a new life.

The Young People's Meetings are very largely attended and interesting under the leadership of the pastor, who nearly always attends and conducts them.

The Sunday School is large, interesting, and earnest, and is more than ever the nursery of the church; and is greatly aided by the presence and work of the pastor. The school has been blessed with a succession of earnest and able superintendents during the period of which I am speaking: Brethren J. M. Hoyt, R. P. Myers, Colgate Hoyt, and Charles A. Smith.

There is a large number of young people in the church and congregation, and this fact gives a commanding importance to the work referred to for their conversion and training.

It is a gratifying fact that the church fully maintained its active Christian life and work during the times when we were without a pastor; and was ever ready for earnest coöperation with its pastors.

In addition to its own work and the missions, the church

has ever largely aided, by the activity and liberality of its members, the various general benevolent and religious institutions of the city. It largely contributed to the maintenance of the German Baptist Church on Scovill avenue, until it became self-supporting; and also assisted in the founding and sustaining of the German Baptist Publishing House in this city. A German Baptist Mission School on the South Side has been and still is aided by members of this church. The Baptist Union of this city has ever been most liberally sustained by this church, in its care for the future interests of the denomination in this city. The church and the Baptist Union lost one of their most generous supporters in the death of our Brother, Truman Dunham, during the past year. He will be gratefully remembered as one of the most faithful and liberal members of the church.

There is a large volume of individual work, full of living devotion and earnestness, which it is impossible for us to gather up and present, but which is all known and treasured up in the great book of remembrance above.

It is believed that the present condition of the church in moral and religious tone, earnestness and efficiency, will compare favorably with its history. At the same time, there are features of its history which may well claim our thoughtful attention. With the growth of our city in numbers and wealth, and the increasing differences in outward conditions, the *real unity and moral power* of the church may be weakened and endangered. In the early history of the church people were more nearly on a level, and their church life held the first and highest place in their affections and aims; and they gave liberally from their limited means to establish and sustain its growing work.

We come together to-day, and look back from this half-century eminence upon the events and actors in the history of the church, not alone because our denominational character represents the true symbolism of one of the great ordinances established by our Lord, and a church composed only of true believers; but because the church itself stands for the true idea of Christianity in its crowning object: the enthronement of the moral and religious truths of the Gospel in the characters

and lives of its members ; not merely in *theory*, but in *practical life*.

Pride and selfishness divide society into classes, and establish widening distances between them; while Christianity would organize, not the church alone, but society, upon the basis of a *real unity*, under the beneficent and reigning power of justice and love, inseparably united, as revealed in the Bible and in the person of Christ. It is with this high ideal that we turn to the past for its lessons, and to the future with hope of its ultimate achievement.

STATISTICAL HISTORY OF THE FIFTY YEARS: 1833—1883.

BY C. P. LELAND.

It may not be inappropriate to preface the reading of the statistics, the summing up of the intensely interesting history to which we have listened with so much pleasure and profit, with a glance at two wonderful developments of material growth in this country, especially as both are wholly within the period of the fifty years under review, and are powerful helpers in spreading the gospel. I refer to the railroad and the telegraph.

When this church was organized, in February, 1833, (only a little more than three years after Stephenson's triumphant trial trip between Manchester and Liverpool with his little locomotive, the "Rocket") there were in this country but four or five short pieces of railroad, of an experimental character, aggregating 229 miles, and all located east of the Alleghanies. This church was four years old when, in 1837, in all that vast region between the Alleghanies and the Pacific ocean, the Sabbath-like stillness was startled by the first shriek of the pioneer locomotive. It was built in Philadelphia, and after a long and tedious trip, by various modes of transportation, was landed from a sail vessel at its destination, Toledo, Ohio, to be placed upon a little strap railroad, 33 miles in length, between Toledo and Adrian, Mich. Prior to the arrival of the little locomotive, horses furnished the motive power of this Erie & Kalamazoo Railroad.

It gives one a vivid realization of the wonderful rapidity of the growth of our great railroad system to know that Mr. A. W. Fairbanks, an active business man of our city, then pub-

lisher of the *Toledo Blade*, assisted in unloading this locomotive from the vessel to the wharf.

This church was eighteen years old when, on Washington's birth-day, 1851, Cleveland's first railroad was opened, with great rejoicing, to the capital of the State. It is a remarkable fact that the census of 1850 shows that Columbus was the larger of the two cities, having a population of 17,882 to Cleveland's 17,600. The census of 1880 gave the two cities respectively 51,665 and 160,142.

A few weeks since a great railroad of more than five hundred miles in length was opened through Cleveland, unnoticed except by a brief paragraph in the newspapers. In marked contrast to this was the three days celebration of the opening of the Columbus road in February, 1851. I quote from the newspapers of that period :

"On the morning of Saturday, Feb. 21st, (1851) the State officers, the legislature, the councils of Cincinnati and Columbus, and others, in all four hundred and twenty-eight persons, left Columbus on the C. C. & C. cars on a visit to Cleveland, as its guests.

"On their arrival they were greeted by the discharge of artillery and the welcome of thousands of our citizens.

* * * * *

"On Sunday, Rev. Dr. Aiken, of the Stone Church, preached a sermon commemorative of the great event before Governor Wood and other distinguished visitors. By a singular coincidence, Dr. Aiken preached at Utica, N. Y., twenty-five years ago, a sermon before Governor Clinton and the State officials of New York on the occasion of the completion of the Erie Canal."

Dr. Aiken's text on this occasion was strikingly appropriate. It was the fourth verse of the second chapter of Nahum : "The chariots shall rage in the streets, they shall jostle one against another in the broad ways : they shall seem like torches, they shall run like the lightnings." Possibly this was the only sermon ever preached from that text.

We now have in this country one hundred and fifteen thousand miles of railroad.

Perhaps you can grasp this tremendous fact better when you consider that this mileage is equivalent to one hundred and fifteen railroads from New York city to Chicago, or,

thirty-five railroads from New York city, across the continent, to San Francisco.

The first day of May, 1844, (the church being then eleven years old) should be marked with a white stone in the annals of this world. On that day the Christian Morse achieved the victory of his life after years of struggle with penury, ridicule, and discouragement, by sending a dispatch from Baltimore to Washington, forty miles, announcing that the Whigs, then holding a National Convention in Baltimore, had nominated Henry Clay for President and Theodore Frelinghuysen for Vice-President of the United States.

About three hundred years ago the "myriad-minded" Shakespeare put these remarkable words into the mouth of that little imp of mischief, Puck: "I will put a girdle round about the globe in forty minutes." Now, one company, the Western Union, have enough wires in daily active use to put *sixteen* girdles "round about the globe," and we have, here in Cleveland, at noon every day, the quotation of stocks in London at 4 P. M. *of the same day*; thus, apparently at least, reducing Puck's boast to a tame common-place remark. At the present rate of development of the telegraph and telephone, when the centennial history of this church shall be written, fifty years hence, this globe will be like a ball of yarn, a ball of wires.

I have tried to keep at least within hailing distance of the rapid and remarkable developments of this century, but when a gentleman stepped into a drug store out at the Station the other day—where I happened to be—and going to the telephone, in the most matter-of-fact way, asked the exchange to "please call up Akron," I felt discouraged, and wanted the world to stop a while and let me "catch up."

This church was organized Feb. 16, 1833, fifty years ago. For three years it had no home, meetings being held at the Academy, now the Fire Department headquarters, on St. Clair street, and in the old court house, which stood in the park about where the rustic bridge is. The records show that the "splendid brick church" (it was a remarkably fine building for that period) was entered—the upper part Feb. 26, 1836; the basement, Feb. 6, 1837. The structure still

stands, at the southeast corner of Seneca and Champlain, and is an excellent building yet after its forty-seven years of checkered history. That was the home of the church for twenty years, when, in 1855, a golden opportunity occurred to secure this fine property of the Plymouth Church for \$29,000. The purchase was made, and the old church property sold to Judge Bishop for \$16,000. He bought it to help the church, and, I understand, suffered quite a loss as a result of the purchase.

This property has cost, including the radical reconstruction and beautifying done in 1880, about \$50,000, and the land alone is worth fully that sum now. It may be said, in passing, that it was eminently fitting that the reconstruction referred to should be accomplished under the able and gratuitous superintendence of that eminent architect and valued member of our congregation *Levi Tucker Scofield*.

This church also owns the fine property at the corner of Prospect and Kennard streets, on which stands the beautiful memorial Idaka chapel. This property has also cost, and is fully worth fifty thousand dollars. It was, almost wholly, a magnificent gift to us, as you are aware, by the large-hearted Stillman Witt and his equally noble-hearted and generous wife and children.

The church thus owns, free from debt, property valued by conservative men at \$100,000.

The expenses of the church for the fifty years foot up \$163,415.

Not counting the three years when the church had no home and its expenses were very small, about \$300 per year or \$900 for the three years, the annual expense has ranged from an average of \$1,200 in the old church to about \$7,000 for several years past.

In the matter of contributions for the spread of the gospel in this city, State, the nation, and in foreign lands, also for the cause of education in theological seminaries of our Baptist denomination, and for lifting up and helping the wretched and helpless everywhere, this church has made a creditable record. With the efficient help given me by Bro. James M. Hoyt in ascertaining sums given by members of

the church direct, of which we have no record, and the figures published in our Annual Associational Minutes, I have been able to ascertain definitely an aggregate of \$250,000.

How much more than that has been given it is impossible to ascertain. As history should be confined to facts and known figures, no attempt to estimate these unknown contributions has been made.

A recapitulation of the amounts I have stated gives a grand aggregate of \$513,000 contributed by this church in fifty years for the upbuilding of Christ's kingdom; about half of it at home and half abroad; certainly a fair, perhaps an unselfish, division. Fully one-quarter of this large sum was contributed by the generous family to whom allusion has been made.

I now close this history with the most important figures of the period under review. Compared with them all, the facts and figures given hitherto are but auxiliary and subordinate, like the supporting pillars of an arch to which the following statistics of the spiritual fruits of fifty years' effort by eleven pastors and a devoted and intelligent membership, are the key-stone.

STATISTICS OF MEMBERSHIP.

FIFTY YEARS.

Constituent members,	-	-	-	-	-	-	-	17
RECEIVED :								
By baptism,	-	-	-	-	-	-	-	1,171
“ letter from other churches,	-	-	-	-	-	-	-	1,131
“ experience,	-	-	-	-	-	-	-	98
Total,	-	-	-	-	-	-	-	2,417
LOSSES :								
By letter to other churches,	-	-	-	-	-	-	-	1,141
“ death,	-	-	-	-	-	-	-	188
“ excluded, less restored,	-	-	-	-	-	-	-	241
“ dropped from church roll, missing,	-	-	-	-	-	-	-	266
Total,	-	-	-	-	-	-	-	1,836
Present number members,	-	-	-	-	-	-	-	581
Average number, fifty years,	-	-	-	-	-	-	-	375

Included in the number dismissed by letter (1,141) are 212 members who have gone out in four colonies to organize other Baptist churches in this city. The keystone of the historical arch we have been building is the fact that the number received by baptism after satisfactory evidence of conversion—and we recognize no other—is equal to the present membership of the church (581) and another church of an equal number and the goodly fraction of 14 over for good measure. The church has won her trophies from the world and not from other churches; having dismissed to other churches ten members more than she has received from other churches. Although the church has been deprived of a pastor's care at different periods, amounting to five of her fifty years, not a single entire year has gone by without accessions by baptism.

For forty-seven of the fifty years this church has not only been self-sustaining, but a reservoir of both members and money, from which aid has been drawn for the eight other Baptist churches of this city, and for scores of churches in all that vast region of territory between Lake Erie and the Pacific.

Notwithstanding this steady drain, it is, in respect of number of members, the largest Baptist church in Ohio.

The present membership is the largest in the history of the church, and would be much larger nominally but for the elimination from the rolls of that nebulous element whose names clog the registers of all churches, but who never "materialize" elsewhere. The membership was never so definitely located as now. This accounts for the seemingly large number dropped as missing, after a vigorous search. With hearts full of gratitude to God, who alone "giveth the increase," we can say of the First Baptist Church of Cleveland what Daniel Webster said of Massachusetts, "the past, at least, is safe."

DEACONS OF THE FIRST BAPTIST CHURCH

IN CLEVELAND, OHIO,

FROM ITS CONSTITUTION, TO THE CLOSE OF A HALF CENTURY,
FEBRUARY 16TH, 1883.

BY JAMES M. HOYT.

Two institutions have supreme influence in human life—the Family and the Christian Church. Both are of divine appointment. In the family, life begins, and is beloved, maintained, molded and developed, until in due succession it is launched upon personal responsibility in the flow of the race. The Church, recruited from families, brings the life there blended into new relations, which, while ever in divinest harmony with all vital germs in the family, will lift them to a higher plane of influence and activity, where the normal fruit is immortal life. I speak now of the Church, not as a denomination, but as a single body of believers. Thus the family and the Church stand related as germ, and flower, and fruit of all that is best, rarest, and loveliest in life here, and the earnest of the perfected life beyond.

The Church comprises pastor, deacons, and members. In commemorating our first half century, we have listened with lively interest to short histories of our successive pastorates, and to a summary of the results of our church life. It falls to my lot to bring now a tribute of loving memories of the deacons who have served us. It has been my happiness personally to have known them all.

The entire number chosen during the fifty years is twenty-three. Of these, thirteen have departed this life. I will refer to them in the order of their appointment. For the first three years and nine months, MOSES WHITE and BENJAMIN ROUSE

served as deacons. There is no written church record of their first election ; that record was in the hearts of the membership. That they were deacons ordained of grace through preëminent fitness, was self-evident. But when the little band increased, and were about to enter the new, and what then was deemed superb house of worship, on the corner of Seneca and Champlain streets, it seemed meet that a board of six deacons should be chosen, and, on November 19th, 1836, the choice fell upon MOSES WHITE, BENJAMIN ROUSE, ALEXANDER SKED, JONATHAN AMES, WILLIAM T. SMITH and JOHN BENNEY.

Brother Smith, the youngest of the board, still survives, as our church not only, but our whole community, rejoice to know. In the vigorous and rich maturity of wisdom and graces most fit to adorn the office, he still acts as deacon, in which, and every other good work, he is beloved by Christians of every name. But then, in his youth, too diffident of his fitness to bear what he deemed so hallowed a name, Brother Smith could only be induced to act temporarily as deacon. His appointment, however, remained unaltered of record and in the hearts of the members. At length, deferring to the continued wish of the church, he waived his scruples and entered upon the full duties of an office which he now honors us in bearing for life.

Jonathan Ames, the fourth deacon of the board of 1836, lived on the West Side, and soon transferred his membership to the Ohio City Church, where he served as deacon until his removal to the West. He was a sturdy Christian man, honoring his calling as a blacksmith by a life of guileless integrity and industry. Many years have fled since his death.

The remaining active deacons of the Board of 1836 were MOSES WHITE, BENJAMIN ROUSE, ALEXANDER SKED, and JOHN BENNEY, all now departed. A group of marked men ; alike and yet unlike ; equal in love for the church, and loyalty to Christ ; but with traits and habits in such sharp contrast as vividly to fix in memory the personality of each. Deacon White, though his heart was instinct with the melodies of love, was but a silent participant in singing. Deacon Rouse was the very soul of song. I doubt not that he often sang in his dreams. He sang with a contagious enthusiasm which in-

spired the multitude to sing, and his voice, just enough in the lead to be an ever sure reliance, drew all after it in spontaneous harmony, as a locomotive with over-mastering strength draws the train. He loved old tunes hallowed by centuries of religious association; and, often, while leading others, his sweet manly voice would parenthetically strike out in some high and clear old-time inflection and trill, to him natural as breath, but to ordinary singers unattainable as flight.

Deacon Sked was no singer, but of a highly poetical temperament he had a faultless ear for rhythm; and the charm of his Scotch accent, and nicely balanced utterance of some inspiring psalm, or sublime prophecy from Holy Writ, will not die out of the memory of those who heard him.

Deacon Benney was an Englishman, of steadfast consistency of temperament and habit. Reliable in all church relations and duties, and living upon a sustained plane of exemplary Christian influence, he was courteous, patient, and ever ready in the devout offering of prayer and praise in the meetings of the church. He had a sincere and manly voice, and persuasive emphasis. Uniformly appropriate in the matter spoken, his precise and accurate English enunciation was accompanied by a seeming fullness of throat habitually present, but which, through love of the man, is remembered more as an interesting peculiarity than blemish. After many years residence here, he removed to a western State, where he entered the ministry, and labored as pastor and missionary until his death.

Thus I have glanced at the group as they reappear in memory. As to the first three, especially, I should wrong the church they served and blessed, did I not dwell with more of personal detail upon their characters and work. Within the time to which I must be limited, the reference they justly merit is precluded. I will attempt, however, brief details, confessing at the outset that they will be all inadequate.

As to MOSES WHITE, the last to leave us, who is vividly remembered by even the younger members of our church, it is less requisite to speak now at length, especially as it was my privilege in October 1881, to present here, in a memorial address, quite full reference to his life and influence. He

was born in Warwick, Massachusetts, February 25th, 1791. When very young, the death of his mother led to his transfer to the home in Mendon, of his maternal grandfather. At fifteen he was apprenticed in Boston to John Wilson, a merchant tailor. Having learned the trade, and become of age, he removed to Providence, Rhode Island, where he first saw Miss Mary Andrews, who, September 3d, 1817, became his wife. On February 25th, 1816, he was baptized by Rev. Butler, at Holland Patent, New York. There being no Baptist church in Cleveland, he united with the church in Euclid, where he remained a member until this church was constituted, when he came here and continued as member and deacon of this church until his death, September 1st, 1881.

The population in Cleveland in 1816 was about 150. Deacon White found but two professing Christians then here, namely, Judge Daniel Kelley, and Mrs. Noble H. Merwin. The destitution of religious privileges was so great that he hesitated about bringing his intended wife to "this heathen land," as he was constrained to call it; but Judge Kelley and Mrs. Merwin uniting in their earnest advice that he should return after marriage with his Christian wife, and strive by prayerful and godly living to rescue the town from the ascendancy of unchristian influences, he concluded that the path of duty was to witness for Christ in Cleveland.

During the years following, in connection with Judge Kelley and Mrs. Merwin until their decease, he was instant in securing the preaching of the Gospel whenever a stranger minister visited the place; making preparation for such service in the court-house, and giving public notice of the same.

With the growth of the town the influence of Christians coming here to live began to be felt, and the Trinity Episcopal Church was constituted in 1816, the First Presbyterian in 1824, the First Methodist in 1827, and our own church in 1833. From this time till death, a period of more than forty-eight years, he served our church as deacon. He never shirked duty. The sick, the poor, the halting, and the wandering could witness by many hundreds, were they here, to his loving tenderness and wise fidelity.

Forgetful of self, except only, when in his vivid view of an

ideal Christian walk, he remembered self in humble and oft-repeated self-accusations, he was prodigal of time and labor for others in every service by which he could promote their welfare. Near the first of June, 1858, he met a great bereavement in the death of his wife, who was blended with every joy and hope. Thenceforth bereft of her love, her never-faltering sympathy and wise counsel, in his felt loneliness, repeating his characteristic saying, that "true submission to the will of God is the essence of Christianity," he left the wonted hearth-stone and crossed the threshold of a home so endeared and adorned by the departed, and with a wounded heart, but with cheerful and manly Christian courage, he entered the new home to which he was welcomed by children and grandchildren. There, as we all know so well, with his son-in-law, the generous, the ever true and tender, the loving and ever lovable, the noble, wise, and ever to be honored, but now so deeply lamented, Judge J. P. BISHOP, with the beloved and now widowed Mrs. Bishop, who is still spared to the church, aided by the assiduous affection of his other children, the remaining twenty-three years of his earthly life were an uninterrupted course of blessings accepted by him, and in turn of blessings imparted by him in fullest volume. So, the tenderly-revered Father White; the sunny-hearted Grandpa White, blossoming in old age amid prattling children with a heart-bloom as sweet and joyous as any in the youngest breast; the beloved and honored Deacon White, was alike the pride and crown of a Christian household unsurpassed in their tireless love.

When about eighty-four his failing eyesight resulted in blindness. He had dreaded the coming of this dark cloud, and when sight was at last quenched, his brave heart for once faltered, and broken down in utter helplessness, the strong man who so long had served others, wept bitter tears, exclaiming, "Oh! how can I endure to be a blind old man, in everybody's way!" But soon, with the long earthly sunset, there arose in his heart the radiance of patient and perfect peace, and from that moment he gloried in an infirmity which, as he said, eclipsed the world's allurements, and gave him the luxury of heart communings with God, and the treasures of his wonderful Word.

I met him one beautiful morning upon the sidewalk, as, tracing the fence with his cane around the familiar corner of the home, he was enjoying the air and warmth; and, on speaking to him, he recognized my voice, and welcomed me; and in our conversation, as he stood eagerly uttering his crowding thoughts when a loving friend was near, he tottered toward me, and taking my hand, said, "They sometimes tell me that my sight would be restored by an operation. But my Heavenly Father has deemed it wise to put out the light for a few days; and I should tremble for my poor weak heart should I interfere with His all-wise and gracious plan; and I find it an unfailing luxury to be shut up to His Word. I get such views of that perfect and wonderful Man, that mighty Saviour, that Divine Teacher, I can never know enough of Him."

Deacon White gave convincing evidence of the genuineness of his health of soul, in the fact that the weight of years, infirmity, and weakness, instead of souring his nature, sweetened his heart, and softened and made richer all his susceptibilities to love, truth, and rightness of character.

He was no carping pessimist, denouncing all goodness, and caviling at the imperfections and mal-adjustments of the world and of events; but he was a docile and joyously adoring worshiper of God in creation, in Providence, and above all, in the revelation of his personal life and gracious love in Christ.

We now draw near the closing scene. At the time appointed for the end, his remarkable vitality suddenly gave way, and it was evident that he would soon depart. He longed, but with meek patience, for his release. He was more than ready, he was eager to go. The last day was passed in animated converse with children and near friends, as far as his waning strength allowed. His delight was to listen with rapt attention to Scripture promises. His daughter, Mrs. Bishop, tenderly ministering to him, read from Isaiah, "For the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." His daughter Annie, sitting near him, saw, as these words were uttered, the wan face illumined by a glow of glad animation. Some hours after Mrs. Adams repeated from Isaiah, "And I will bring the blind by a way they know not, and I will lead them in paths they have not known; I will make darkness light

before them, and crooked things straight. These things will I do unto them, and not forsake them." Half rising in bed as he heard these words, his whole frame quivered with glad emotion, as though an assurance direct from heaven had rejoiced his soul. With many loving looks and brief words, uttered sometimes with all his accustomed emphasis, his life peacefully ebbed from human view, until in the evening, without a struggle, all that was mortal was at rest, and the immortal spirit returned to God who gave it.

Deacon BENJAMIN ROUSE was born in Boston, on the 23d of March, 1795. When six years old the death of both parents left him doubly orphaned. He had a temporary home with an aunt, and afterward with his maternal grandmother. At about fourteen he was apprenticed to Peter Osgood, of Boston, to learn the trade of a mason. He had little schooling, and even less religious instruction. He often heard, however, the preaching of his employer's pastor, Dr. Sharp, of the Baptist church. In the war of 1812 he was drafted as a soldier. Shocked by the profanity and wickedness with which he was brought in contact in the army, he resolved, on his discharge, to give earnest personal attention to his own religious interests, and after vivid heart-searchings and prayer, he found peace in the Saviour, and on November 14th, 1814, was baptized by Rev. Daniel Sharp, in Boston. In August, 1821, he was married to Miss Rebecca E. Cromwell, who still survives, as we all know, the joy and crown of our membership, preëminently loving and beloved; a mother in Israel, whose works of blessing and Christian charity, with their fruits, abound on every hand.

Three years after his marriage, Deacon Rouse removed to New York city, and there became successful as a builder. He united with the Delancey Street Church, where he was chosen deacon; was subsequently superintendent of a large mission Sunday school. While prominent in these labors, the Board of the American Sunday School Union urged him to accept an appointment as their agent at Cleveland, to open a depository, and organize Sunday schools in the western region, at a salary of \$500 a year. After earnest and prayerful consideration, with his wife, they concluded that the call was of God, and with prompt decision, and at a pecuniary sacrifice, they sold their

property in New York, and on the 17th of October, 1830, reached Cleveland, then a village of 1,075 inhabitants. There was then but one church-building here—the Trinity Episcopal—and the prevalent influence was infidel. Describing in his diary his impressions as to the work upon which he had entered, he wrote :

“Deplorable darkness pervades this part of the country. My mind has been depressed this day on account of the stupendous work that is to be done in this town, and others around me. It seems impossible that I, so unworthy, so incompetent, should ever be able to effect anything. I am persuaded that it will be only the mighty energy of the Holy Spirit that will accomplish anything in this place.”

He opened his depository, and entered upon his work. He caused the Presbyterian Sunday school to be revived ; an Episcopal Sunday school to be reorganized ; a Tract Society and Seamen’s Friend Society to be formed, “in hope,” as he said in his diary, “that by the blessing of God they might create a religious interest which this town never possessed.” In another place he writes:

“I hope God will enable me to discharge my duty faithfully in warning the unconverted, * * * inviting the inquirer to the Lamb of God who taketh away the sin of the world. * * * My own heart is sometimes ready to faint, * * * but if I have the light of God’s countenance, His holy presence, the coöperation of the Holy Spirit, and fee. Christ to be all in all, all the work will be delightful.”

About this time an incident occurred in the nature of a personal temptation, of which Deacon Rouse told me many years after, to which I will now refer, giving as nearly as I can his own vivid recital. Perhaps the last association which he attended, near the close of life, was held with the church at Seville. It was my happiness to ride with him in the cars on our return. He dwelt much in our conversation upon old times ; and seeing that I was interested, he said : “I will tell you of one of the sharpest spiritual conflicts I ever had. Shortly after coming to Cleveland, I had just settled my little family in a house. I bought a horse and buggy ; and, one fine summer morning, I took a quantity of Sunday school books and tracts

and started for Lorain county to organize Sunday schools. I had crossed the Cuyahoga, and was well on my way to Rocky River, when, suddenly, just as though some one spoke to me, I seemed to hear said, 'Well, Benjamin Rouse, you are a pretty fellow! You, a strong man in the prime of life, with a fine young family, giving up a great business in New York, selling your property for little or nothing, and coming into this wilderness with a horse and buggy peddling tracts and Sunday school books in the woods. A pretty fellow, indeed, Benjamin Rouse!' Quick as thought," said he, "I stopped my horse, and turning round as if some one was there, I said aloud, 'Satan, begone! Didn't Rebecca and I pray about this all one night? and didn't the Lord tell us to come here? and arn't I here because God sent me? Yes, He did send me, and I shall hold on in my work, and trust Him to the end; and now begone, you tempter! Then," said he, "the fierce trial passed forever, and I went on my way rejoicing. I founded several Sunday schools in the young settlements, returned to Cleveland, and a few days after, the Lord opened to me an opportunity to buy my corner lot on the Square and Superior street, for \$1,200, and I see the Lord's hand in ordering my whole life." As one fruit of a life so nobly consecrated, he was the means of organizing more than two hundred Sunday schools.

After a painful illness, Deacon Rouse died in July, 1871. Near the close, he bade all farewell, and uttering the words, "Joy, peace, rest," he sank into unconsciousness. Afterward his wife, as she tenderly nursed him, aroused him to half consciousness, and, saying, "I am now going to rest, and long to go," he soon died.

One of my earliest memories of Deacon and Mrs. Rouse was about 1837, one cloudy afternoon, when I was on some business errand as a young lawyer, and passing up the side hill on Michigan street, I saw a short distance before me, near the brow of the hill, Deacon Rouse, with his horse and buggy, stop, tie his horse, and then carefully wrapping Mrs. Rouse in a large shawl, he lifted her from the buggy and carried her in his arms into the dwelling of a poor family. I knew they were on an errand of mercy; and when I saw that faithful man lifting his wife, too feeble from illness to walk, but resolute of soul for every

ministry to the suffering poor, my heart was made to glow with admiration and love for them both, which then made a deep impression, that, I am happy to say, abides with me still.

Benjamin Rouse was one of nature's noblemen. Sunny-hearted, of a quick, vigorous mind, full of manly decision, of rich susceptibilities, easily kindled to enthusiasm, with marked ability to inspire others with his own zeal.

“ And e'en his failings leaned to virtue's side.”

I well remember, when engrossed myself in the duties of a laborious profession, that Deacon Rouse and Deacon White seemed to me through all those now distant years, to have been ever intent upon the business of the church and of the Master. When Deacon Rouse and wife, in obedience to the Master's call, left home and business upon a mission to a distant land, it was a beautiful Providence that provision so ample for the beloved mother in the sunset of life, and for her children after her, should have been supplied directly in the path of their fidelity to God. The church they have blessed, have their gratitude enhanced by the remembrance of the services in public praise and worship, for twenty-nine years generously and joyously given by a son, the beloved Edwin C. Rouse, now departed, whose memory will be ever cherished, and who, through all those years, was assisted in the choir by his wife, still a highly valued member of the church. It is also a descent of gifts and graces beautiful to see, that a surviving son, with much of his father's richly zealous temperament, now bears the father's hallowed office; and that a surviving daughter is now walking with a usefulness so manifold, in the mother's lovely and noble ways.

ALEXANDER SKED was born in East Lowden, Scotland, December 5th, 1780. In the records of an adjoining town there is a quaint entry as to the birth and christening of this man-child. “ Innerwich, December 9th, 1780, John Sked, gardner, at Thruston, and Jean Gray, his spouse, had a lawful son born December 5th, and baptized December 9th, named Alexander. Witnesses, James Sheldon, hind, at Thruston, and John Hercus, smith, at Show.”

When twenty years old he went to Northamptonshire, England, where he was married at thirty years of age. He came to America in 1831, lived four years in New York city, and removed to Cleveland in 1835.

Deacon Sked was a florist. Every unfolding bud and every flower was to him a symbol and offspring of the One Source of all life and beauty. To him, his green-house was a tabernacle of praise, fragrant with the incense of devout remembrance of the Eternal Author. To him, the world was irradiated by the omnipresence of its Maker; and Providence was the unfolding of the needed and gracious nurture and discipline of all seekers after God. His head and heart were saturated with the rhythmic poetry and praise, the confessions and supplications, of the Psalms. He fairly revelled in the Old Testament. The lessons of his passing days were dignified and hallowed by the application to his present life of the luminous experiences of prophets inspired of God. Did some softly falling summer rain revive all nature? the prayer meeting would feel the grateful influence, as, rising in his wonted place, his face radiant, his venerable form, bent with age, slowly weaving to and fro, his hands extended in front of his breast, with the tips of his fingers gently touching, he sketched in vivid word-painting, pictures of that exhaustless beneficence, which, with the clouds as chariots, dropping fatness upon the hills and valleys of the world, made glad all living creatures. Did a summer drouth prevail? he would speak of the shrunken flower with drooping head, a mute symbol of dependence; and, saying in his quaint Scotch way, that it was "*reely greevin*," he would enforce the lesson of the uncertainty of earthly plans and labors; but that, in the believer's view, forever beyond,

"Sweet fields stand dressed in living green."

In 1851 he went out with the band which left our church to form the then Second Baptist, in which he was a deacon till his death, in May, 1868, when nearly eighty-eight. A few days before he died he sent for me to see him. I found him greatly prostrated, and quite unable, from the weakness of extreme old age, to lift his head from the pillow; but his mind was clear,

alert, devout, and fertile as ever. "I cannot last long," he said, "I have no transports, but I can say with Fuller, I have a good hope in Christ. It is about sixty years since I was baptized. I remember that, then a young man, the minister, when he gave me the hand of fellowship in the church, did it invoking the Divine blessing which he assured me would follow the believer. So I have found it. With much imperfection, I have to praise the Divine goodness. I have had much suffering in this sickness, but some seasons of great enjoyment.

"And now I'm to die,
Receive me, I'll cry,
For Jesus hath loved me,
I cannot tell why.

"But this He assures me,
That we are so joined,
He'll not be in glory,
And leave me behind."

"I want you," he said to me, "to speak at my funeral. We have known each other over thirty years. I give to you my blessing; and to your wife, and to your son in the ministry. I have lived in a wonderful time. When I came to this country, thirty-seven years ago, the captain of the ship said to me that this country would not long survive the throngs of immigrants rushing into it. But with much that is evil, I have seen a steady growth in the great principles of truth. I trust in God for a greater future in this land. Has there been any thing new to-day, as to the impeachment?" (It was in 1868, when the President, Andrew Johnson, was under trial before the U. S. Senate.) "They have given him" he said, "a patient hearing, and a fair trial. I have lived among flowers. I trust my life has done no ill to the city. I think the love of outward beauty is healthful; but that is nothing to *moral beauty*. Oh! that is in Christ the altogether lovely. I know in whom I have believed, and that He is able to keep that which I have committed unto Him."

Tenderly nursed by his faithful daughters, he lingered a few days after this interview, the memory of which I count among the benedictions of my life.

Once he said as if musing : "I see angels round me." At length, near midnight, when his beloved and ever-faithful eldest daughter was watching at his bedside, she saw his lips moving, and bending over him to catch the whispered words, he said : "Jane ! Jane ! Jordan's very deep, but it's got a good bottom. I shall get over." Not long after, she heard him exclaim, as if speaking to some one in the distance : "Come ! come ! come !!" and the spirit took its heavenward flight.

The Sabbath afternoon following, the Second Baptist Church was crowded — galleries and aisles all full, and many standing in the vestibule — of Christians and citizens of every name and calling, all blended in their desire to testify their unfeigned regard for a veteran Christian whom the whole city loved and honored. The hallowed remains, borne by deacons from three churches — some of them from other denominations — were laid away to rest, wreathed with evergreens, and the fragrant flowers of May.

I may not leave this group of veteran servants of the Saviour, without a parting glance, as, seated in the prayer meeting, they re-appear in old-time memory. Deacon White, the doubting Thomas, but ever ready, in view of some Divine ideal, to exclaim with impassioned emphasis, "My Lord ! and my God !" Deacon Rouse, the impetuous Peter — daring and fertile in zeal and enterprise. Deacon Sked, the serene, tender, and thoughtful John. I hear the first, exhorting to Christian consecration, but deploring his own short-comings ; doubting, even, if he had been chosen of God. The second, gently chiding such want of complete assurance, and glorying in immeasurable grace ; and the third, with clearest insight, and deepest sympathy with both moods, would devoutly rise and pour out his soul in lofty praise for an almighty Saviour, and, to crown all, would call on Deacon Rouse to sing "The good old way," when, instantly, with the ringing melody and grace of a singing bird, buoyant on wing, the inspiring voice would lift us in praise into the high noon and warmth of a shining and present Sun of Righteousness, as we sang :

“Lift up your hearts, Immanuel’s friends,
And taste the pleasure Jesus sends;
Let nothing cause you to delay,
But hasten on the good old way.

“Oh! good old way! how good it is
To dwell where loving Jesus is;
A life of love, a heaven below,
I have no doubt you’ll find it so.”

On the 23d of November, 1837, SYLVESTER RANNEY and JOHN SEAMAN were elected deacons. They were Christians of no common type. Blameless in their walk, they illustrated literally the inspired description of pure and undefiled religion. Vigilant, active, and beneficent in all requisite to maintain and promote the welfare of the church, they were known by deeds, not words. Punctual in all public and private church appointments, they were habitually silent participants. None valued more than they the communion of saints. Never inattentive, never indifferent, evincing alway a lively interest in growth and fruit in Christian life, they had in church assemblies no speech, no language; but ever with them as with the orbs of light whose voice is not heard, but which by perfect harmony in their appointed orbits fill the heavens with melody, so they were known and felt as vital workers in the spheres of Christian movement, by their rhythmic harmony of life. Each, years since, has been called to the life immortal; beloved, lamented, yet still living in a radiant example.

On the 19th of November, 1839, ABIJAH WHEELER and ALVIN CONGER were elected deacons. Deacon Wheeler was born in Salem, New Hampshire, in August, 1782, and died in Cleveland in February, 1865. He came to Cleveland in 1839. He was baptized by Rev. Benjamin Hill in Troy, New York, in 1831. Deacon Wheeler is vividly remembered for his courteous and cordial sympathy with all our membership. He had naturally an imposing mien, and unostentatious, yet graceful, and even courtly dignity of manner, and was ever winning as a Christian gentleman. He was active, and interesting in participating in church services. Often kindled by the enthusiasm of the veteran deacons, with whom he was ever in lively sym-

pathy, he would glow with a contagious warmth of feeling; and, in his references to the joy and value of the Christian life, he was wont to close with the oft-repeated, yet always animating expression, "Oh! it is beautiful!"

Deacon Conger was a young man, of a refined and sympathizing temperament, full of persuasive Christian fervor, of beautiful symmetry of life, universally beloved for his work's sake, and a model in fidelity to every duty. His influence in the prayer meeting was ever spiritually quickening. An unassuming air of docile and loving trust in Christ seemed ever to surround him. His term of service with us was brief, as in 1842 he removed to Elyria; was at once chosen a deacon of the church there; but soon, through an early death, he entered upon the life everlasting. It was said of his last hours on earth, that, "Never was the true courage of a Christian better exemplified than in his death."

In May, 1844, Hanford Conger, the father of the foregoing, came to Cleveland, and, soon after, was elected deacon. He died in 1875, at the age of eighty-eight. He came from western New York, where he was a pioneer. He was a soldier in the war of 1812. During our late civil war, when in the ripe maturity of a veteran in wisdom, he was full of courage as to the issue of the dreadful conflict; and, after the Bull Run disaster, he said to a friend, "God reigns. Don't despair! *This* generation knows nothing of the art of war; but, they are quick to learn; we shall conquer; for God will protect the right." Deacon Conger was a farmer. He was a modest, true, and exemplary Christian. Steadfast in the faith, he was highly esteemed and beloved by all, and was eminently a lover of good men. Living with his daughter and son-in-law, he removed to the West Side, where he served as deacon till his death, which was serene and peaceful.

On the 2d of February, 1846, Alphonzo Holly was elected deacon. He was born in Cleveland April 3d, 1800, and died July 25th, 1875. He was a farmer, and widely known as one of the veteran citizens of Northern Ohio. Deacon Holly was a sedate and unassuming man, of few words, but of sincere and remarkable equanimity of temperament. Firmly grounded in his convictions, he was wise in counsel, and steadfast in the

discharge of duty, and stood in high repute for his stainless integrity. His last sickness was protracted and painful; but his meek patience, his cheerful spirit, and his unfaltering trust in his Maker and Redeemer made a deep and most salutary impression.

On January 5th, 1852, Dr. LEWIS M. DODGE was elected deacon. His term of service was brief, and terminated on his removal to Buffalo.

On the 21st of February, 1853, JOHN CASE was elected deacon. He was a highly valued man, of signal worth, sterling ability, and was warmly welcomed to the church and to the office. But his sudden death soon after he was chosen was deplored by all.

On the 18th of July, 1855, HENRY K. RAYNOLDS was elected deacon. He entered upon the office when quite a young man; but during all the years of his service until December, 1878, when he removed to New York, he was a model in the faithful fulfillment of every Christian trust. Passing through trying business vicissitudes, he emerged from disappointing reverses without a stain upon his integrity. Serenity of faith, assiduity in duty, and a manly willingness

“To labor, and to wait,”

were unwavering characteristics. He is now an active member of a church in New Jersey, honoring the Master by a godly walk.

On the 22d of April, 1858, WILLIAM E. CLARKE was elected deacon. It was cause to him of grateful joy that within a few weeks after his entrance upon office, he assisted in the baptism of three of his children at one time. Deacon Clarke was born in Providence, Rhode Island, July 31st, 1802. He came to Cleveland in 1854. In 1860 he moved to Trumbull county, and thence to Conneaut, where he died in 1865. He was baptized by Dr. Wm. Hague in 1836. He was a veteran servant of Christ, ever wise and constant. Just before his death, his last words were

“Jesus, lover of my soul,
Let me to thy bosom fly.”

On the 6th of July, 1866, the church elected BENJAMIN F. ROUSE and CHARLES G. KING deacons. On the 15th of October, 1875, R. P. MYERS, JOHN WILLIAM TAYLOR, and JAMES RABON were elected deacons; and on the 7th of April, 1882, A. T. STOUT and CHARLES A. SMITH were elected deacons. The seven last named, in connection with William T. Smith, now constitute the present board of eight deacons, all in active service. In wisdom, in ripe experience, in tried excellence, in rich variety yet harmony of gifts and graces, as a fitting crown of the first half century, they are the joy and pride of the First Baptist Church. Thank God! we have deacons left to us whom all love, and whom the young now may revere and imitate, as our older members did those of the olden time.

In review of our first half century, the departed years are seen to be populous with yet living memories. Groups of those known, honored, loved, but now departed, working with the deacons in wise and fruitful service, are seen in clear relief. Did time allow, our hearts would prompt us to repeat the treasured names, not only for the joy of a fresh remembrance of our love, but to present them to those following as shining examples of noble Christian manhood.

I have briefly named that tireless worker, JESSE P. BISHOP, who was early with, and ever of the foremost of the founders of our church growth and welfare. Would that we could dwell at length upon his work, and worth, and memory. They will not be forgotten.

The labor of retrospect assigned to me, which I have found most grateful, would be ill done, did I fail in closing, to recall beside, two other workers, who were strong pillars in support of our church life: the noble, and ever to be honored STILLMAN WITT, and TRUMAN DUNHAM. I have time only to name them; they need but to be named, and our hearts will glow afresh with admiring love.

THE WOMEN OF THE CHURCH.

BY MRS. S. W. ADAMS.

The position of woman in the Church of Christ is beautifully analagous to that which is hers in the home. She presses nearer to the Holy of Holies than man, and by her very organization and environment is more receptive than he to the blessed influences of the promised Spirit. Penetrated and energized by these, her observant eye, her ready wit, her willing hand and loving heart, all fit her in numberless ways to aid in making the church a true home of the soul, the type and pattern of the perfect temple above.

We read in the ancient records that women spun with their hands cloth of blue and purple and scarlet and fine linen for the house of God, and that they gave even their jewels for its service. Their children were early brought within its portals and dedicated to the Lord. We remember Miriam, who with her timbrel and her gift of song lifted the mighty host of Israel to a lofty pitch of grateful devotion.

In the newer dispensation women ministered to our Lord. They stood by his cross to the last, and when the Mighty Conqueror arose from the dead, it was a woman, alert and watching, who was sent to quicken the steps of the slower disciples with the glad message, "He is risen."

We read farther on that women were members of the primitive church, that their voices were heard mingling with those of husbands and brethren in prayer and praise. They labored with the great apostle, and we doubt not they gladly aided in the primal Home and Foreign Mission movements by soliciting funds "for the poor saints in Jerusalem," and "for sending the gospel to the regions beyond."

The women who shared in the planting and growth of this branch of the church were after the Bible sort. They believed in the church because they believed in God, and they could say with sincerity,

“I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.”

Some of these whom we shall mention were women of great talents, and all are worthy of tender and grateful remembrance as we review what they have done for this later generation in transmitting to us a heritage of orderly and beautiful service. We have already heard the names of those who were constituent members of the church, but three of whom are now living, Mrs. Rebecca E. Rouse, Mrs. Harriet Malvin and Mrs. Harriet P. Hickox.

At a meeting of the women of the little church on January 2d, 1834, Mrs. Rebecca Rouse being chairman, and Mrs. J. L. Richmond, secretary, the Cleveland Female Baptist Sewing Society was formed, its declared object being “to promote the good of our fellow creatures, and thus ultimately advance the glory of God.” The sixth article of its constitution reads thus: “All trifling and unprofitable conversation shall be dispensed with, and an individual, when practicable, shall be employed in reading some useful book or publication, such as the directors may approve. Every meeting shall be opened and closed with prayer.” The officers of the society were as follows: Mrs. Rebecca E. Rouse, president; Mrs. Julia A. M. Richmond, secretary; Clarinda Wheaton, treasurer.

The membership fee was twenty-five cents. Among the names of members we find Mrs. Mary Coon Scofield, Mrs. Leonard Case, Mrs. Moses White, Mrs. Thankful Abbey, Mrs. Minerva Ranney, Mrs. Cleora Seaman, and Mrs. Lorain Fuller.

By the end of the year other names were added — among

them, Miss Sked, Sabrina Hills, Losina Ranney. These ladies met every week at private houses, more often at the house of Mrs. Rouse than any other. Deacon Rouse was then living in a small house west of the Public Square, where the Rouse Block now stands. Very few buildings were then standing near it.

We have an old weekly record that gives a full account of the doings of the society. They made articles of clothing and bound shoes for Ranney & Seaman, while every meeting was opened and closed with prayer.

January 2d, 1835, they reported an increased membership, and \$24.06 in the treasury.

At the next annual meeting, in 1836, the year's contributions amounted to \$43.92. The money seems to have been devoted to church expenses and home missions. The Rev. Messrs. Hovey, Mack, Freeman, Ware, Dimick and Messeldine, who were missionaries in adjacent towns were the recipients of a part of the funds.

Mrs. Tucker, the wife of the pastor, was a woman of noble character, a true helper of her husband, and a wise worker in the church. She resided here from 1836 to 1842. Mrs. Weeden, Mrs. Gardener, Mrs. Wm. Chard, Mrs. Conger, Mrs. Nickerson, and Mrs. Stockwell, are remembered as earnest, prayerful workers in the early days. Mrs. L. M. Griffiths, the mother of Mrs. Fish, was one of the earliest members of the church. She, with others of these women, loved to attend the sun-rise prayer-meetings held in the old Academy. She was devoted to the interests of the house of God until her death, which occurred in 1864.

Mrs. Mary White, the wife of the beloved Deacon White, was a quiet but efficient worker. Her love for Christ was shown more by deeds than words. She died in 1858. Her name, also that of Mrs. Harriet R. Stevens, (mother of Mr. George B. Stevens,) Mrs. Wolsey, Mrs. Spangler, Mrs. Redhead, —all these we tenderly cherish. Mrs. Stevens died in 1860.

We remember their faces, which bore the beautiful impress of the spirit within. We remember their prayers, as they knelt in the old-fashioned Female Prayer Meeting. Many of you will recall dear Mother Wolsey, as she arose in the covenant

meeting, and with trembling voice, said: "I *do* know that I love my Saviour." Mrs. Halliday, Mrs. Brayton, Mrs. Morgan (mother of Mrs. Swain and Capt. Drake,) Mrs. Cowan, Mrs. Jerry Coon and Mrs. Clementina Gayton — we remember them all with love. They were women full of good works, but all unconscious of their own merits.

The Maternal Meeting was organized in 1840, and was held every month for fifteen years. Many here who are now men and women, will remember being led to this meeting by their mothers, to be taught in the Scriptures and made the subjects of special prayer.

It may be said here, that a woman's weekly prayer meeting has been maintained in this church for fifty years, always with profit, and often with the signal blessing of God.

Several women who had united with this church, after a few years became members of the Second Church on Erie street, now the Euclid Avenue Church, viz.: Mrs. Sked, wife of the beloved Deacon Sked, her daughters, Mrs. Deacon Wheeler, Mrs. Farrar, Mrs. Church, Mrs. Chamberlain, Mrs. Perly Abby, and Miss Julia Wheeler, all of whom were beloved helpers in the early days.

Mrs. Elizabeth Dean was a woman of lovely Christian character, and her early death, forty years ago, was a great loss to the church.

Mrs. Caroline Dean became a member of the church thirty-eight years ago, and served with the church for more than twenty years. She died in Upper Alton, Ill., in 1876. Active in temperament, and kind in heart, she exercised great hospitality in her home. None were more ready than she to entertain strangers and to keep alive the social element in the church. She was always ready to aid her pastor in visiting the church members, and inviting them to her home. We can hardly estimate the power of this grace of hospitality on the character of this church, and we well may ask if it is not likely to become a lost virtue in the present social system. In this connection let it be said that during the years of which we are now speaking, the social gatherings of the church were held in private houses, as parlors and cook-stoves had not become features of domestic church service. The smaller dwellings were often

packed with people. The pastor's house, one well remembers, was filled from parlor to kitchen on these occasions; but the advantage was clear—the people were brought near together.

Cordelia Kendrick Adams is a name that many of you, even at this distance of time, will hear with moistened eyes. The daughter of Rev. Nathaniel Kendrick, one of the former presidents of Madison University, she was a woman of rare and cultivated intellect and large Christian heart. With a character early sanctified by affliction, she was well fitted to take her place as wife of the pastor in 1849. Three short years of devoted service she gave to the cause of the Master here, and then at his bidding went up higher, saying, "it is well; I can serve Him better there."

Mrs. Plumy Clark, wife of Rev. Charles Clark, and daughter of Deacon Wheeler, was a woman of kindred spirit. The beloved friend of Mrs. Adams, Mrs. Clark preceded her friend by a short interval to the home above. "They were lovely and pleasant in their lives, and in death they were not divided."

Miss Mary Brayton and Miss Mary Dean were associated for many years in the care of the primary department of the Sunday school, almost up to the year of Miss Brayton's death in 1859. Both of these ladies did much for the church and Sunday school, and were beloved by all who knew them. Miss Dean now resides in Painesville. Miss Brayton possessed a cultivated mind and bore herself with true dignity and courtesy of manner. Herself the embodiment of all that was good, she had that large charity which made her ever tolerant of the faults of others. Her picture stands out distinctly in its beautiful proportions in this gallery of memory.

Mrs. Cleora Seaman, wife of John Seaman, was identified with the interests of this church almost from the beginning. Her influence for good was powerful until her death in 1869. She was a woman of noble intellect, ready and boundless sympathy, and warm and generous nature. Her temperament was hopeful, her faith strong. She had great moral courage united with nervous force. These qualities made her a rare power in helping others. On the wings of her own strong faith she lifted weaker souls out of themselves into a higher region of trust. It can never be known until the great day how many souls were

helped by her influence toward Christ and heaven. Many here will remember her magnetic words spoken in the social meetings of the church. We can see in memory her tall form, and open kindly face beaming with hope and courage. She gave the best she had to the church of her adoption, but her power for good was felt throughout the city, especially among the poor and afflicted. Her last words spoken to her daughter, Mrs. Lucy Bainbridge, embodied the secret of her life-long faith for herself and others, "Lucy, I have been a *great* sinner, but I have a *great* Saviour."

These women of whom we have spoken were not perfect, but the grace of God ennobled them.

There were others, doubtless, whose names we have failed to recall, but their record is on high.

We make grateful mention of the wives of three of the later pastors of the church. Mrs. Strong was a great aid to her husband, and was always in fullest sympathy with the interests of the church during the eight years of her residence with us. Mrs. Behrends and Mrs. Gardner each did quiet but important service for the church in the sanctuary of the home by cheerfully bearing the burdens of domestic care, thus greatly increasing the power of their husbands in its service. The news of Mrs. Behrends' death, which occurred early in 1882, brought grief to many hearts.

Many of the three hundred and sixty women whose names stand now among the living upon our church roll have for more than a score of years carried on the work laid down by those who have been called home. Mrs. N. C. Hills, Mrs. William T. Smith, Mrs. Sylvester Ranney, Mrs. J. K. Miller, Mrs. Deacon Holly, Mrs. Sanborn, Mrs. C. E. Wheeler, Mrs. J. P. Bishop, Mrs. J. M. Hoyt, Mrs. Stillman Witt, stood side by side with some of them. It is not for us to speak of the work of the living, but we here render a tribute of thanksgiving to God that they, with many others, fill their places here. There are women in this church who have freely given years of service in leading our songs of praise. The longest period of service was rendered by Mrs. E. C. Rouse, who aided her husband in the choir for twenty-five years. They have fostered the growth of the missionary spirit in the church and greatly enlarged its contributions.

In times of special financial burden it has been the joy of the women of this church to render what assistance they could.

From the days when Mrs. Rouse was president of the Martha Washington Society of 1832 until the present time, they have shared largely in the wonderful temperance movements that have taken place.

They gave their strength to their country in all the organized work of women during the war.

To-day the church is largely represented in the Woman's Christian Association, of Cleveland, that grand union city missionary organization.

The Female Sewing Society, of 1834, with its first contribution of \$24.10, was a little rill that has broadened until in later years it is known as the Woman's Missionary Society, whose contributions for Home and Foreign Missions amounted in 1882 to \$1,696.35.

The old-fashioned habit of meeting for the purpose of sewing still retains its popularity, because, forsooth, nothing has been found to take its place as a nucleus of social interest in all church service. There is no article in our modern constitution forbidding "trifling and unprofitable conversation," but we trust that the spirit of the text has not lost its controlling influence.

It was said that we would not attempt to speak of the living, but there is one name that should be remembered here to-night with love and reverence.

Mrs. Rebecca Rouse is not with us in bodily presence, as by reason of the infirmities of eighty-three years she is confined to her room. We may truly name her the mother of the Cleveland Baptist Churches. Her influence has been felt in many of the large benevolent enterprises of our city. For thirty years she has been president of the Cleveland Protestant Orphan Asylum, and during the time of our Civil War she was president of the Ladies' Aid Society of the Sanitary Commission. But the best of her life has been given to the church of her choice. For years she has been laid aside from active participation in its work, but none the less has she been interested in its prosperity. She still gives her prayers and

contributions to its welfare, and inspires us with new strength and courage in the work.

Her mind is always clearly and fully informed in regard to the great missionary interests of our denomination, so that her evening-time is made light with the beatific vision of the onward march of the kingdom of Christ.

May the Father's tender benedictions cheer her last days while she waits for the summons to the church above.

I may be pardoned here for a reference to personal experience. From the time of my union with this church, twenty-seven years ago, until the present, it has been a matter of continual wonder and thanksgiving that so large a number of reliable women were identified with its interests.

Some of the most beautiful examples of Christian character have been among those who enjoyed superior advantages and an abundance of earthly good. Others of equal beauty have dwelt in lowly homes and engaged in menial service, but their hearts and hopes have centered here in this blessed Christian home without caste or division.

We pray that in the larger future which opens before us, the women of the church may inherit the spirit of those whose names we record, and that, quickened by the inspiring memory of such a past, they may be prepared to meet the grander opportunities and graver responsibilities which that future brings.

THE SEMI-CENTENNIAL SERMON.

[The Semi-centennial Sermon preached on Sunday, February 25th, by the pastor, Rev. P. S. Moxom, was so appropriate and interesting that its publication in connection with the historical papers was unanimously requested, and it is given below.]

MEMORIES AND LESSONS OF THE PAST; INSPIRATIONS AND HOPES FOR THE FUTURE.

“OTHER MEN LABORED, AND YE ARE ENTERED INTO THEIR LABORS.”

Our hearts to-day are stirring with thoughts and memories awakened by the services and festivities of last week. For a little time we have paused amidst the hurry and turmoil of daily life, to hold reverent and joyous communion with the past. Our minds have been busy with the names, and deeds, and characters of the dead. Some of you have been living over again scenes and events that had place in your own experience. Others have learned for the first time the story of men and women of whose faith, and toil, and self-sacrifice this church is, under God, the fruit. It is proper that the occasion should furnish my theme for to-day. It is my purpose, therefore, to speak of the past, and to give, briefly and simply, some of the lessons suggested by the review which we have all been permitted to make of the history of this church. I shall speak of our relation to the past, and the obligations which it involves. There are two views of the past, the one or the other of which holds place in many minds, both of which are false.

(1.) On the one hand there is frequently to be found, particularly among the young, a contempt for the past as being

an inferior stage in the progress of human society. Advancing knowledge of the material arts, and the development of social and political institutions, beget in shallow minds a supercilious conceit. Especially is this true when civilization has grown up on a basis of pioneer life, with its hard and narrow circumstance, its rough, if honest, manners, its lack of graceful culture, and its homely speech. The log-cabin, with its rude furnishings, looks very small to many people, as it lies in the perspective that stretches behind the palatial mansion, with its soft luxury and ample proportions. The present is so commanding; it is so rich in arts and inventions; it has such fertility of resources; it affords so great liberty; it possesses such wealth, and so numerous facilities for communication, travel, amusement, and education; that in comparison even the recent past is scarcely absolved from some taint of barbarism. We wonder how our fathers and grandfathers managed to make life tolerable. The habit which rules many minds, of looking chiefly at the externals of life, begets a feeling of half scornful pity for those who had no share in the privileges of the present. The old "homespun" days are thought of with something of the resentful shame that the callow student of anthropology feels as he contemplates the suggestion of his physical derivation from the mollusk or the ape.

(2.) On the other hand, there is a disposition in many minds to undervalue the present in comparison with the past. Naturally, this is more often the foible of the aged. They look back upon by-gone days as one on a journey looks back upon the landscape which he has left behind. Distance clothes all ruggedness and unsightliness with a veil of purple mist. Every outline is softened. Perspective brings all objects into harmonious relation. Thus time throws a soft glamour over the past which hides its defects and deformities, and even dissolves them into elements of tender beauty in the picture that artful memory paints. How many are fond of singing the praises of the good old days, while they disparage the day that now is. They see only a meretricious splendor in present achievements. They despise the suavity and grace of cultivated manners as effeminacy. They denounce luxury as the generator of strange vices. They look upon a prevalent art as an

iridescence that plays upon the surface of corruption. Nothing in the present is good as compared with what they remember of the past. They live with their faces turned backward, as those who at sunset recall the glories of a day that is fast fading into night.

Both of these views, the one exaggerating the present and despising the past; the other, despising the present and exalting the past; find expression in the words, as they dominate the opinions, of men whom, perhaps, we know; and both views are wrong.

(3.) Philosophers tell us much now of the solidarity of the race. Humanity, they say truly, is one. The man of to-day is close kin to the man who delved the plains of Shinar or reared the pyramids of Egypt, forty centuries ago. There is a true solidarity, or rather, a true continuity, of human history. No age can justly be separated from the ages that precede or follow. The web of history is seamless. Its colors change; here gloom predominates and there brightness; in one place the figure is beautiful, in another it is distorted and uncouth; but warp and woof are unbroken. And the continuity of human history is not the continuity of mere succession. It is vital. History is a life-process. The thoughts and habits of one generation are product of the thinking and conduct of the generations before it. The present is flower and fruit of the past, as it is seed-plot and germ of the future. Nothing great and good is of sudden growth. That which is best matures most slowly. It strikes deep roots down through centuries. The fairest blossoms of modern civilization are the flowering forth of growths that began in the silence and darkness of a forgotten age. We can not cut ourselves loose from the past, any more than the mighty river can part itself from the springs that gush unseen out of the far distant hills. We are heirs and not creators of our largest possessions. "Every ship that comes to America," says Emerson, "got its chart from Columbus. Every novel is a debtor to Homer. Every carpenter who shaves with a fore-plane borrows the genius of a forgotten inventor. Life is girt all round with a zodiac of sciences, the contributions of men who have perished to add their point of light to our sky." America, with its large liberty, is the product of forces that go

back to the day when Paul on the Acropolis at Athens shook the foundations of ancient despotism with the mighty words, "God hath made of one blood all nations of men to dwell on all the face of the earth." Our freedom in worship we owe to the brave work of such men as Roger Williams and William of Orange and Martin Luther. Our most precious privileges have been won for us by the courage, the toil, the tears, and often the blood of men whose deeds were done in the past but whose spirits belong to all time. Our wealth is built on foundations that our fathers reared. Our commerce was made possible by the waste-conquering prowess of the early pioneers. Our luxuriant systems of education have come to us through the slow evolution of principles that antedate by long years the rise of public schools. Our laws and institutions, which are our boast, are not our own achievement. Even our faith, as to its chief contents, is hereditary. We are but

"The heirs of all the ages,
In the foremost files of time."

Others have labored and we have entered into their labors. What each generation adds to the sum total of human advancement is small compared with what it inherits, and what each generation achieves would be impossible but for the vantage ground won by generations now dead. Our greatest inspirations are begotten by the heroisms of the past.

While, then, the present is better than the past, wider in its liberties, richer in its possessions, and greater in power; while it has a broader horizon, as one who climbs a mountain side has a broader view than he who lingers near the base; yet it is only a shallow mind that has no deep veneration for the past, and that recognizes not our indebtedness to it for almost all the treasures of the present. No man is safe who abandons memory, and no nation has stability that forgets or despises the past. The present ought to be better than the past, as "the full corn in the ear" is better than the stalk which bears it; but the very worth of ripened grain is shared by stalk and leaf and root.

On the other hand, the present is not to be undervalued in

comparison with the past, for thus the impulse of progress is paralyzed and the promise of former years is unfulfilled. The true view is that which sees history in its wholeness, and appreciates what now is as the fruit of what has been.

Let me narrow the field of our vision for a moment to this church. We stand to-day nearly six hundred strong, possessed of large material and intellectual resources, and enjoying comforts and privileges that were unknown to the fathers. We have new and better agencies for Christian work. We have a broader view of the world's needs and an increased capacity for supplying those needs. We have fewer privations and trials, at least of such as are common to a more primitive state of society. And we have wider actual or possible influence on the multitude. What is the relation which we, with these manifold advantages, sustain to the past of this church? The answer to this question is given in the history of the church justly interpreted. How large is our debt to the faithful men and women, who, in the fear of God, founded this church, who put their hearts' blood into it, who watered it with their tears and fertilized it with their prayers, who gave to it an unwearied care and a self-forgetting devotion to which some of us are strangers. The church to-day is, under God, the product of the past. It is, in one aspect, the monument that both records and justifies the labors and sacrifices of such men as Taggart, and Rouse, and White, and Witt, and Seaman, and Ranney, and Bishop, and Dunham, and their noble companions. I cannot recount all the names of those who are gone. Their names are written in heaven. Some of them have been forgotten by their successors, but their work lives and they live in their work.

Of the living, I may not now speak, but there are a few among us whom God has kindly spared to witness the large fruit of that faithful sowing fifty years ago. They have a warm and abiding place in our affections. Compared with the present the past was "a day of small things," as men are wont to judge. But the judgment is wrong. The day of seeming small things was a day of great things. Measured not by material but by moral standards, the work of those who built a house unto God on Seneca street is not less but greater than

the work which we have done in these recent prosperous years; for their work nourished the roots of present enterprise. Without them we had not been what we are.

What a heritage we have in the history of this church! How it stirs our hearts as it is told to us! Who of us is not proud with a pure pride and grateful with an abounding gratitude, as he thinks of the noble lives whose hopes and fears and joys and griefs and prayers and possessions were built into the very foundations of this church! Little can we afford either to despise or forget the past in any vain self-congratulation over the present. As little can we, in justice to the memory of the dead, depreciate the present. If the present is not worthy of the past, then we have reason for self-condemnation and humble confession. But, while we should not indulge in any foolish conceit over our present achievements, as though *we* had wrought great things, we ought to be thankful for our present condition and opportunities. And out of the past we should draw an impulse that shall urge us on to larger and better work in the days before us. That we may do this, I ask you to consider how we may fitly recognize, and in some worthy measure discharge, the debt which we owe to the past. We can do this:

1. *By cherishing the memory and preserving the history of the past.*

In olden times the People of Israel were commanded to perpetuate the memory of their past by observing certain periodic ceremonies and festivals. Their great feasts were the outgrowth of their divinely shaped experiences, and commemorated noteworthy events. But, if possible, still more significant than these memorial feasts was the custom, early established in obedience to God's command, of daily instructing the children in the knowledge of the nation's history. Every solemn ceremony of their religion, and every joyful festival, gave to the head of each family a text for a sermon to his household on God's dealings with his people in the past. As each new generation grew up the question perpetually recurred: "What is the meaning of these observances?" And the answer was a perpetual lesson in history. To this custom of domestic instruction founded on national observances, more than to any

other single thing, was due the development of that wonderfully vital national consciousness which marks the Hebrew race and preserves its distinctive character through the lapse of centuries. No people have been so broken and scattered as the Hebrew people, and yet no people is so indestructible. The modern Jew, not less than his ancestor of two thousand years ago, cherishes the memory of the Patriarchs, the Exodus, the giving of the law, and the succeeding history of the twelve tribes, with a fervor of devotion that no adversity can quench. Is there not a lesson for us in this? The history of the universal Church of Christ is as truly a continuous illustration of Divine Providence as the history of Israel, and the history of each local church has in it elements worthy of perpetual remembrance. The impulse of gratitude to God should both keep alive in our hearts the memory of the past and prompt us to such deeds as those who come after us will not willingly forget. They are unworthy children who suffer the names of their fathers to sink into oblivion. Let us, then, tell the story of the past to all the young who come within the bounds of the church, that they may know what God hath wrought, and that they may be inspired to noble and righteous living by the example of the noble and righteous dead.

2. We can, in some measure, discharge our debt to the past *by living in a way that is worthy of the past.* We have more abundant resources for fulfilling the mission of the church than those who preceded us. We should abundantly use these resources. We can not justly measure our duty by the obligations resting on the fathers, but by the spirit which they brought to their opportunities and tasks. Not the things which they did but the way in which they did them should guide our enterprise. Out of their poverty they gave with unstinting hand. We must give with the same generous impulse out of our wealth. They were zealous in the use of their little opportunity. We must be zealous in the use of our great opportunity. They were patient and prayerful and steadfast in toil and in trial. If we are less in these qualities than they, then we are degenerate children, unworthy of our sires. Our life must broaden to the breadth of our circumstances in the spirit which animated them if we would rise even to the level

on which they stood. There are sons and daughters in the church to-day of men and women whose names are a lasting benediction, and whose influence still pervades the air like an imperishable fragrance. Are the sons and daughters true heirs of those who are gone? Does the spirit of the dead still breathe in the living? We know that it does in some. God grant that it may revive in all, that the heroic days of the church pass not forever away.

3. In the third place, we may discharge in part our debt to the past, *by leaving to those who come after us a heritage not less but greater than that which has come to us.* Our debt to the past is a debt to the future. What memories are we preparing for those who fifty years hence shall celebrate the centennial of the church? Will those then living recall our names with the deep reverence and tender love which we now feel for the men and women who planned and toiled fifty years ago? The pioneers planted many trees whose fruit they did not gather. That fruit in mellow ripeness falls into our hands to-day. So we are to plant trees whose fruit hands yet unborn shall pluck. Thus only can we repay our debt for that harvest on which we bestowed no labor. As others labored and we have entered into their labors, so may the coming generation witness to our fidelity by reaping that of which not they but we are the sowers.

4. Another way in which we can repay our debt to the past is *by cultivating not only a higher estimate of present opportunities and duties, but also a warmer appreciation of present companionships.* Too often we appreciate our fellows only when they are dead. Death lays his finger on the lips of capacious criticism, and opens the eyes to previously unseen or only half-seen virtues. How true it is that we really know those about us only after they have left our side and passed beyond the reach of our praise. Many a true heart is chilled by neglect. Many a willing hand is paralyzed by want of quick and sympathetic coöperation. We look into each other's faces and see little of what is going on in the soul. The bravest and best are least demonstrative and least given to complaining; while eyes that meet our gaze calmly and with no tell-tale shadow of reproach or appeal, weep inwardly tears of bitter grief and un-

utterable longing for a little human sympathy. As soldiers die side by side in battle each unconscious of the other's sharp agony, so often Christians toil and strive within hand's reach of each other and know not each other's pain. It is right that we should honor and love the dead, but not less right is it that we should love and honor the living. Is there some inexorable law that we should not be generous or even just to our brothers and sisters while they are within sound of our voices? Is death the only solvent that shall effectually reduce the barriers that ignorance and selfishness, or the paltry conventionalities of society, build up between us? I have been thinking that some ears now drugged with death would have joyfully received words of praise that have been uttered during the past week. Would not some toilers have sunk more restfully to their last sleep if they had known that their toil and sacrifice for the good of men were appreciated while they still waked and worked? Why is it that we must perpetually learn the lesson of human, Christly charity toward the dead and learn not the lesson of charity toward the living? I remember a little song that told a heart's deep longing for present appreciation and sympathy better than I can. This is part of it—

If I should die to-night,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought,
Some gentle words the frozen lips had said—
Errands on which the willing feet had sped ;
The memory of selfishness and pride,
My hasty words would all be laid aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully ;
The eyes that chilled me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old familiar way ;
For who could war with dumb, unconscious clay ?
So I might rest, forgiven of all, to-night.

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow ;
The way is lonely, let me feel them now.

Think gently of me ; I am travel-worn ;
My faltering feet are pierced with many a thorn.
Forgive, oh heart estranged, forgive, I plead !
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

My brethren, the thought that more than any other swells my heart to-day is this thought on the duty of cultivating a warm and practical appreciation of those who pray and work and suffer and rejoice with us. Let us not leave it for those who *remember* our fellow-workers to do the duty which *we owe* who know them. Shall not the sweet and hallowing influences of our jubilee celebration make us more patient to those whom we deem the erring, more loving to those whom we sometimes think unlovely, more helpful to the weak who hide their weakness, more sympathetic toward those who need sympathy though they do not loudly plead for it, more generously appreciative of all who, with us, pray and labor and give ? If the memories of the dead that are stirring in many hearts now shall make us warmer-hearted toward the living, shall not the best result of our festival be secured, and shall not even the dead, as from the celestial heights to which they have gone they gaze "with larger, other eyes than ours" on our labor and strife here below, receive some added bliss to their calm and holy joy ?

5. Finally, we can fully recognize and rightly estimate our debt to the past only *by realizing that our debt to the past is a debt to God*. It is He who gave us the fathers. His spirit called and inspired them. His love comforted them. His Providence guarded and guided them. The history of the church is but a fragment of that history of divine grace toward men which stretches back to the earliest day of human life, and reaches on into the measureless future. The names and deeds that fill our hearts with grateful pride as we recall the vanished years are God's precious gift to us. For many of us He was preparing this gift long before we knew Him or the church, or even lived. Why is it that we have come into such goodly heritage ? The answer to this is found only in that boundless goodness which prepares all blessings for us and brings us into

possession of them at the fitting time. You remember in one of the Psalms is this beautiful line, "He giveth his beloved sleep."

True as it is, and suggestive of the tenderness of God's care for his children, as of an infinite motherliness, this sentence does not express the exact thought of the Psalmist. For, rightly translated the Hebrew gives us in English speech this : "He giveth to His beloved in sleep."

So wide and overflowing is God's love that He gives far beyond all our endeavor and expectation, not only when we strive but when we rest ; and even in sleep his blessings come upon us as the gentle rains of a summer's night come upon the sleeping earth. He prepares joys and benefits for us in the secrets of His good intention and they come unsought. Thus to many of us God has given in the history of this church a cluster of priceless blessings for which we have not striven, of which we had not dreamed. Let us be grateful to Him who, best of all gifts, has bestowed upon us His own Son to be our Saviour and Lord. Surely "He that spared not His own Son, but delivered Him up for us all, shall He not with Him also freely give us all things?" Let not the emotions which have been awakened by the things that we have heard pass fruitlessly away. Rather may they become for us all the beginnings of a completer consecration to Christ, a warmer love for His Church, a clearer fidelity in every duty, and a deeper love and sympathy toward all our fellow-creatures. And then to Him who forgiveth all our iniquities, who healeth all our diseases, and who crowneth us with loving kindness and tender mercies, shall we joyfully give praise, and honor, and glory forever. Amen.

OFFICERS OF THE FIRST BAPTIST CHURCH AND SOCIETY.

OFFICERS OF THE CHURCH.

PASTOR, - - - - - PHILIP S. MOXOM.

DEACONS.

WILLIAM T. SMITH,	BENJAMIN F. ROUSE,
CHARLES G. KING,	RALPH P. MYERS,
J. WILLIAM TAYLOR,	JAMES RABONE,
AUGUSTUS T. STOUT,	CHARLES A. SMITH.

CLERK.

GEORGE B. CHRISTIAN.

TREASURER OF BENEVOLENT FUNDS.

JAMES RABONE.

CHURCH MISSIONARY.

MRS. AUGUSTIA H. ADAMS.

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FREEMAN BUTTS.

SEXTON, - - - - - HENRY HUGE.

THE FIRST BAPTIST SUNDAY SCHOOL.

PREPARED BY PHILIP S. MOXOM.

The First Baptist Sunday School was organized, through the efforts of Benjamin Rouse, in the "Old Academy," on the sixth day of February, 1833, with twenty-eight scholars. Its first library was a collection of books valued at ten dollars, which was presented by the American Sunday School Union through Mr. Rouse, who was the agent and colporter of the Union. The first superintendent was Thomas Whelpley. He served a little less than two years, and was succeeded early in 1835 by William Beebe. The latter died within a few months after his election.

From July, 1835, to the following April, the care of the school seems to have been shared by Deacons Benjamin Rouse and Moses White, and Mr. James A. Briggs. In April, 1836, Wm. T. Smith, having made his home in Cleveland and united with the church by letter from the First Church of Rochester, N. Y., was chosen superintendent. He most acceptably filled the office until, in 1840, by his motion, James M. Hoyt was elected to the superintendency of the school. Mr. Hoyt served in this position, with characteristic fidelity, for twenty-five years. He was succeeded in the latter part of 1865 or the beginning of 1866, by Ralph P. Myers. Mr. Myers was an efficient superintendent until 1874, when he resigned to assume the charge of the new school in Idaka chapel in association with H. A. Sherwin. In 1874 Colgate Hoyt, whose enthusiastic service many younger members of the church still recall, was elected and served until some time in 1878, when he resigned and Mr. Charles A. Smith, the present superintendent, was chosen.

It is unnecessary to give in detail the yearly statistics of the

school. A significant indication of its growth may be seen in a comparison of statistics for 1853 with those of 1883.

Thirty years ago there were :

Scholars enrolled	180
Teachers	31
Total	211
Average attendance	135
Number of volumes in library.....	380

The report for the year ending March 31st, 1883, gives the following :

Average enrollment of Scholars ...	532
“ “ Teachers.....	37
“ “ Officers.....	10
Total enrollment.....	579
Average weekly attendance of Scholars.....	398
“ “ “ Teachers.....	33
“ “ “ Officers.....	9
Total average attendance	440
Number of volumes in library	655

It will be observed that the school has had but seven superintendents during fifty years, and the service of four of these (two of them from one family, and one of them still in office), covers a period of forty-three years. It is earnestly hoped that the present superintendent may continue in charge yet many years.

Some characteristics of the school may be briefly noted :

First. The school has been for many years a *working school*, never given to any sort of sensationalism in methods. It has also developed many workers who have gone into other schools to perpetuate the impulse received here.

Second. It has always been a true nursery and feeder of the church, many of the church members having been converted in the school. Faithful teaching has thus had abundant fruit.

Third. The school is marked by its simple, steadfast adherence to the Bible. No lesson papers are allowed in the classes. The result of this has been an unusual thoroughness.

of acquaintance, on the part of teachers and many scholars, with the Word of God instead of with commentary and catechism.

Fourth. The school has, as a part of its organization, a Teachers' Supply class, which, taught by the pastor, studies the lesson each Sunday one week in advance. Consequently there is always a supply of teachers, prepared to fill vacancies.

Fifth. The collections of the school are conscientiously and systematically set apart for benevolence. Contributions are regularly sent to the *American Baptist Missionary Union*, the *American Baptist Home Mission Society*, and the *American Baptist Publication Society*, and frequent gifts are made for various other missionary and charitable purposes. The offerings of the school have increased until they aggregate about \$500 a year. Often a single collection exceeds \$20.

This brief sketch must serve in lieu of a full history of the school. The present officers are :

Superintendent	CHARLES A. SMITH.
Assistant Superintendent	RALPH T. KING.
Secretary	WILLIAM J. KRAUSE.
Treasurer	CHARLES F. WHELOCK.
Treasurer of Benevolent Fund	HERBERT S. RIDGWAY.
Librarian	EUGENE MANSFIELD.
Assistant Librarian	FRANK FRETTER.
Chorister	CARROLL B. ELLINWOOD.
Orchestra Leader	PROF. L. J. THORNDYKE.
Superintendent of Infant Department	MRS. HOWARD MANSFIELD.
Assistants . .	MISS ADDIE RIDGWAY, MISS EMMA RABON, and MRS. LIZ- ZIE GEBHARDT.

A paper is annually published for the church and school called the *Welcome Visitor*, which has an edition of over 700 copies.

STATISTICS OF OTHER BAPTIST CHURCHES IN CLEVELAND.

COLLATED BY G. A. HYDE.

EUCLID AVENUE BAPTIST CHURCH.

In the spring of 1846, brethren of the First Baptist and other churches of the city organized a Sunday school in the house of worship of the German Evangelical Church, on the corner of Eagle and Erie streets, under the name of the Cleveland Union Sunday School. Rev. J. H. Walden, pastor of the First Baptist Church, who was the mover of the enterprise, superintended the school for a few Sabbaths, until J. Stafford was chosen superintendent, and Frederick Tolhurst, secretary and librarian. Scholars numbered about fifty.

April 1st, 1850, the school removed into a chapel at the corner of Erie and Ohio streets.

July 20th, 1851, Rev. J. Hyatt Smith commenced his labors to establish the Erie Street Baptist Church.

August 19th, 1851, the church adopted articles of faith and covenant, and elected Benjamin Rouse and Abijah Wheeler as deacons, and Ezra Thomas as treasurer.

September 2d, 1851, the society was organized, adopted a constitution, and elected as its first board of trustees: Ransom Green, president; V. A. Payne, H. Ranney, A. J. Farrar, Peter Abbey and Daniel Himebaugh; clerk, B. F. Rouse; treasurer, Ezra Thomas.

October 5th, 1851, Rev. J. Hyatt Smith accepted a call to become pastor of the church, and the church was recognized by a council, October 16th, 1851.

The number of constituent members was forty-three.

October 9th, 1868, the name of the church was changed to the Second Baptist Church.

March 5th, 1871, the new house of worship at the corner of Euclid avenue and Huntington street was dedicated to the worship of God.

In the year 1879 the name of the church was changed to the Euclid Avenue Baptist Church.

February 16th, 1883, the church has for pastor, Rev. George Thomas Dowling ; clerk, A. J. Farrar ; treasurer, C. A. Davidson ; deacons, Ezra Thomas, Edgar E. Waller, Edgar Adams, A. T. Osborn and C. S. Butts ; trustees, Edgar Adams president, Ezra Thomas, J. D. Rockefeller, A. T. Osborn, Frank Rockefeller and S. H. Chisholm. Membership, four hundred and seventy. The Sunday school has for superintendent, J. D. Rockefeller ; first assistant supt., A. T. Osborn ; second assistant supt., C. B. Gay ; secretary and treasurer, S. A. McDonald. Enrollment about four hundred.

THIRD BAPTIST CHURCH.

The Sunday school which preceded the formation of the Third Baptist Church, was organized in the fall of 1851, as a Union Sunday school, and in the spring of 1852, as a Baptist Sunday school, with Loren Prentiss, Esq., as superintendent, and an attendance of about one hundred.

The church was organized December 14th, 1853, and had for pastor, Rev. S. A. Estee ; clerk, C. A. Crumb ; treasurer, Wm. Tompkins ; deacons, John McClelland and Eli Spencer ; and twenty constituent members.

February 16th, 1883, the church has for pastor, Rev. H. Brotherton ; clerk, Albert Fisher ; treasurer, Owen Lapham ; deacons, George Norris, Thomas Hobert, J. H. Lapham and Chandler Snow ; and a membership of two hundred and thirty. The Sunday school has George Norris for superintendent, and an enrollment of about one hundred.

The Dare Street Mission Sunday School was organized December 31st, 1871, by members of the Third Baptist Church ; having for superintendent, Charles Brigham ; assistant superintendent, Andrew Cant ; secretary and treasurer, Louis Howlett ; and an enrollment of one hundred and sixty-four.

February 16th, 1883, the school has for superintendent, J. H. Lapham ; assistant superintendent, William Dowling ; treasurer, George Meyers ; and an enrollment of five hundred and nineteen.

SUPERIOR STREET BAPTIST CHURCH.

The Sunday school which preceded the formation of the Cottage Baptist Church was organized May 30th, 1852, in a cottage on St. Clair street, near Dodge street, with Deacon Benjamin Rouse as superintendent ; S. S. Boughton, secretary ; and a membership of fifty-seven.

Shortly after the school was organized, Benjamin F. Rouse, son of Deacon Benjamin Rouse, became superintendent, and so remained until the school had grown into a church, a period of some fourteen years. During that time, between one hundred and fifty and two hundred were converted and received into the First Baptist Church.

A chapel was built on the same lot in 1858, and dedicated January 30th, 1859, and was occupied by the school after that date.

In September, 1869, the chapel was moved to its present location on Superior street, corner of Minnesota street.

September 15th, 1870, the Cottage Baptist Church was organized, and had for pastor, Rev. E. A. Taft ; clerk, J. C. Graham ; treasurer, G. A. Hyde ; deacons, G. A. Hyde, C. E. Wheeler and H. S. Julier ; trustees, for Cleveland Baptist Union, Stillman Witt, James M. Hoyt and B. F. Rouse ; and constituent members, one hundred and six.

In 1878 the name of the church was changed to the Superior Street Baptist Church.

February 16th, 1883, the pulpit is supplied by Dr. G. L. Stevens ; clerk, Edward Coulton ; treasurer, Wm. Masters ; deacons, John Coulton, Wm. Masters, John McKay and A. Lathrop ; and a membership of one hundred and forty. Superintendent of Sunday school, Wm. McKay ; assistant superintendent, Wm. Masters ; school enrollment, one hundred and ten.

WILLSON AVENUE BAPTIST CHURCH.

The original enterprise that resulted in the formation of this church was the organization of the Scovill Avenue Mission Sunday School. The house in which the school met was situated at the corner of Scovill avenue and Hudson street, and was dedicated July 24th, 1859. On the following day the school was organized by electing J. P. Bishop, superintendent; C. J. Ballard, assistant superintendent; and T. Carter, secretary and librarian. At the first session of the school, July 31st, 1859, there were in attendance, one hundred and seventy-three officers, teachers and scholars.

January 20th, 1868, a church was organized at the Scovill Avenue Chapel, called the Tabernacle Baptist Church, and had for pastor, Rev. Thos. L. Rogers; clerk, John Abbott; treasurer, Oscar Townsend; deacons, Isaac Beare, Wm. Mercer, John Bennitt and H. A. Pratt; trustees, John Alexander, Oscar Townsend, Wm. F. Sellers, Isaac Beare and Richard Chandler; and a constituent membership of seventy.

August 11th, 1872, the Garden Street Mission Sunday School was organized, with I. P. Chandler, superintendent; Wm. Urquhart, secretary and treasurer; and an enrollment of sixty-eight.

February 16th, 1879, the Tabernacle Baptist Church and the Garden Street Mission Sunday School met and consolidated and formed the Willson Avenue Baptist Church, and dedicated their new house of worship, at the corner of Willson avenue and Quincy street. The new church had for pastor, Rev. G. O. King; clerk, Thomas Emery; treasurer, J. W. Thompson; trustees, John Bennitt, Wm. Tompkins, Wm. T. Akers, Richard Chandler and John Philpot; deacons, John Bennitt, Wm. Mercer, Wm. Barker and J. W. Thompson; and a constituent membership of two hundred and two.

February 23d, 1879, the Tabernacle Sunday School and the Garden Street Mission Sunday School met and formed the Willson Avenue Sunday School. The following officers were elected: superintendent, L. J. Mattison; first assistant superintendent, I. P. Chandler; second assistant superintendent, J. W. Thompson; secretary, J. M. Johnson; assistant secre-

tary, Wm. E. Taylor; treasurer, George D. Brainard. Total number in attendance, four hundred and twenty.

February 16th, 1883, the church has for pastor, Rev. G. O. King; clerk, L. J. Mattison; treasurer, George D. Brainard; deacons, Dr. John Bennitt, I. P. Chandler, William Mercer and G. H. Olmsted; trustees, Dr. John Bennitt, I. P. Chandler, William T. Akers and G. H. Olmsted; and a membership of two hundred and forty-two.

February 16th, 1883, the officers of the Sunday school are: superintendent, Prof. S. H. Freeman; first associate superintendent, W. W. Sylvester; second associate superintendent, Mrs. G. O. King; secretary and treasurer, George D. Brainard; assistant secretary and treasurer, W. H. Smith. Total enrollment, six hundred and seventy.

SHILOH BAPTIST CHURCH

Organized September 2d, 1862. Chairman, John Marvin; clerk, G. C. Wooden; treasurer, Jefferson Camp; trustees, Michael Milligan, Michael Gregory and W. B. Balindine. Constituent members, seventeen. First pastor, Rev. Reuben Malvin, in 1864.

February 16th, 1883, pastor, Rev. H. H. Williams; clerk, Anderson Lewis; treasurer, Daniel Williams; deacons, John Taylor, James Roler, Lemuel Olmstead, Alexander Magee, Dominic Queenann, Henry Harrison and Daniel Williams; trustees, James Roler, Lemuel Olmstead and Dominic Queenann.

GERMAN BAPTIST CHURCH.

Organized December, 1866, with pastor, G. Koopman; clerk, G. Fetzer; treasurer, A. Fetzer; deacons, F. Hurlebaus and E. Ruegger; and membership, thirty-seven.

February 16th, 1883, pastor, J. H. Merkle; clerk, N. Emerich; treasurer, H. Schulte; deacons, A. Nan and G. Weiner; trustees, J. C. Hazelhuhn, H. Schulte, F. Bieber, N. Emerich and A. Fetzer; and a membership of one hundred and eighty-five.

WELSH BAPTIST CHURCH.

Organized April 19th, 1868. Pulpit supplied by H. C. Rowlands, A. M., from the organization till September, 1868.

First pastor, Rev. Samuel Thomas ; clerk, Lewis Jones ; treasurer, Benjamin Williams ; deacons, Lewis Jones, John James and James Bynon ; trustees, Lewis Jones, Thomas Aurelius and Jacob Harris. Constituent members, thirty-eight.

February 16, 1883, pastor, James F. Richards ; clerk, John T. Richards ; treasurer, William Williams ; deacons, John Stephens, David Parry, John T. Richards and Edward Rodway ; trustees, David Morgan, William Z. Davis and Edward Rodman. Membership, fifty-six.

TRINITY BAPTIST CHURCH.

The Sunday school which preceded the formation of Trinity Baptist Church was organized September 17th, 1872, with M. J. Battersley as superintendent, and a membership of twenty-two.

The church was organized March 4th, 1873, without a pastor, but had for clerk, E. H. Davis ; deacon, Timothy Heath ; and a constituent membership of thirteen.

The first pastor, Frederick Tolhurst, commenced his labors November 1st, 1875, with a membership of twenty-three.

February 16th, 1883, the church has for pastor, Frederick Tolhurst ;* clerk, J. Henry ; deacons, T. Heath, R. Coulton, H. A. Kingman and R. Farren ; and a membership of one hundred and sixty. The Sunday school has for superintendent, H. A. Kingman ; and a membership of four hundred and thirty-two.

IDAKA MEMORIAL BAPTIST CHURCH.

The Idaka Chapel, the generous gift of Stillman Witt, was dedicated January 4th, 1874, with appropriate services.

*Rev. F. Tolhurst died very suddenly of congestion of the lungs, on March 31st, 1883, leaving a family, a church, and a large community deeply afflicted by his death. His life was a consecration, his death a triumph.

The preliminary organization of the school was effected January 7th, 1874, by the appointment of R. P. Myers, superintendent, and W. E. Clark, secretary. The first session of the school was held January 11th, 1874, with an attendance of seventeen officers and teachers, and thirty-one scholars.

The permanent organization was effected March 29th, 1874, by the election of R. P. Myers and H. A. Sherwin, superintendents; W. E. Clarke, secretary and treasurer; Mrs. W. E. Clarke, superintendent of primary department, and Miss Emma Waterbury, assistant; H. F. Carleton, librarian, and Edward Worfolk, assistant.

The average attendance for the first quarter was ninety-six.

February 16th, 1883, the school has for superintendent, G. P. Comey, Jr.; assistant superintendent, H. S. Julier; superintendent of primary department, Mrs. W. E. Clarke; assistant, Miss Carrie E. Shurmer; secretary, G. A. Hyde; assistant, G. N. Chandler; librarian, Henry H. Hyde; assistant, Tryon Dunham. Average attendance during last year, two hundred and fifty-five.

The first steps to organize the church were taken December 3d, 1882, at a meeting of the officers and teachers of the Idaka Sunday school, by the appointment of a committee to canvass for members to form the church, and obtain pledges for support of pastor and other church expenses.

April 6th, 1883, letters of dismission were granted to thirty-nine members of the First Baptist Church to form the new church.†

April 11th, 1883, a meeting of those interested was held at Idaka Chapel, with J. W. Taylor, chairman, and Geo. P. Comey, Jr., secretary, and a church was formed, called The Idaka Memorial Baptist Church. The constituent members numbered forty-four. Articles of faith and covenant were adopted, and it was decided to call a pastor at once. The officers of the church are to be elected April 25th, and recognition services will be held May 3d, 1883.

† Three of these were dismissed April 20th.

LETTERS.

The following letters were read at the banquet. As they contain many interesting reminiscences they are printed nearly in full :

ROCHESTER, Feb. 15, 1883.

MY DEAR MR. MOXOM :

I have received the printed invitation to the semi-centennial of the church which I love so much, and with which I passed so many happy years. I suppose the invitation comes from you, and that you are the proper person to whom to send my reply. I am sorry that I cannot be present with you at what must prove a most gratifying and enjoyable occasion. My engagements here are such that I cannot leave Rochester at this time. It would have given me great pleasure to review with you the way in which God has led his people these fifty years past, and to recall the delightful days when I was permitted to minister among them. I am specially grateful that your own work has been so signally blessed, and that the old spirit of harmony and Christian love still abides. Please communicate my regrets to the brethren, and believe me, with the heartiest wishes for the success of the celebration and for the prosperity of the church through all the future,

Your friend and brother,

AUGUSTUS H. STRONG.

CINCINNATI, Feb. 16, 1883.

REV. P. S. MOXOM,

Dear Brother: As I understand you desire letters from absent members, and as I cannot enjoy the pleasure of participating in the anniversary exercises, I take the opportunity of sending a few lines. I wish to mention more particularly the old brick church on Seneca street.

Comparatively few of the present membership will remember it. Its entire surroundings are now as forbidding as it is possible to conceive, and its internal condition entirely changed. It has been occupied as a court of

justice, liquor store, beer saloon and billiard room. Ribald jest and coarse profanity have been often heard, where once arose the voice of prayer and the song of praise.

But as it stood in the day of its glory I can see it before my mind, from "turret to foundation stone." Around its hallowed walls are clustered some of the dearest, purest, holiest memories of my life. Up and down its sacred aisles, in his official and Christly life, I have so often seen walk, all through those passing years, my loved and now sainted father; and in her seat in the sanctuary and the place of prayer, my no less sainted mother. Within its walls the arrow of conviction reached my heart; there I surrendered it to Christ; in its baptismal font was I "buried in baptism," and before its holy altar received the "right hand of fellowship."

Within its walls, too, Cupid's dart did its fatal work, and my eyes fell upon the fair face of one who has traveled with me the changeful journey of life for over a score and a half of years.

Its three honored pastors I remember well: Levi Tucker, J. H. Walden and S. W. Adams—men of God, men of earnest prayer, of devoted, faithful Christian zeal and hope. "They rest from their labors, and their works do follow them."

How well I can see the house as it then stood. Going in the entrance on Seneca street, you cross the hall, and enter the basement, where were held the Sunday school, the evening meetings, the fairs and socials when they tried to pay off the "church debt."

I can see the rows of long, heavy wooden seats—the two at the right of the entrance in which the deacons sat, men who stood high on the honored roll, for their Christian zeal and piety, deacons Sked, Rouse, White, Wheeler, Benney, Conger, Hawley, Smith; all but *one* have gone to their rest, and their reward. May the brightly silvered head and slowly enfeebling form that remains, be permitted to linger yet these many years in the field in which he has spent his long and useful life.

In the basement was held the Sunday school, of which Mr. J. M. Hoyt was for years the superintendent. It commenced at 9 A. M. He was greatly annoyed by the tardy ones who kept coming in during the opening exercises, causing a sad interruption. He finally adopted a rule of locking the doors at precisely nine o'clock, and unlocking after the exercises were concluded. Those who arrived early were greeted by the sight of a large card hung on one of the heavy wooden posts, reading: "I am in time;" while the accumulated crowd outside, when the doors were opened, were chilled by seeing on the card reversed: "I am too late."

Beyond, in the northeast corner, across the east hall, was the "Infant room," presided over by Miss Brayton, Miss Dean and others. Here was also held the "Young People's Meeting."

Up stairs was the main audience room. I can see the white pews, with their high white doors, shutting you in and fastening with a brass button, and the great white pulpit, with the baptistry beneath it, which was pulled out in the middle aisle when the ordinance was administered.

I must mention Nicholas Quackenbush, the sexton, familiarly known as "Nick." The room was heated by two large box stoves for wood. They were just below the choir gallery, and Nick frequently took the time during singing as the most economical for doing his banging and firing up, thus rendering valuable assistance to the sensitive ear of the chorister. Age is creeping over Nick, and few will recognize in the bent form and shuffling gait, the once erect carriage and quick, active tread.

But I must not dwell longer. The church now worships in a fairer and more desirable temple. The record of the old has passed into history, and eternity alone will unveil its results.

But when the church militant shall join the church triumphant, far up on the scroll of Christ's redeemed, I fain believe will stand inscribed the membership of the old First Baptist Church of Cleveland.

Yours in faith,

CHAS. M. WHITE.

CHICAGO, February 10, 1883.

BRETHREN OF THE FIRST BAPTIST CHURCH OF CLEVELAND :

I congratulate you on the fiftieth anniversary of your birth. The full rounded half century furnishes food for reflection as to the past, and should lead to higher attainments for the future.

Fifty years ago Cleveland was but a village of some 1200 people. The census of 1830 gave its population as 1,076, and the county of Cuyahoga 10,360, but both had grown. The whole United States had only 12,856,171 inhabitants.

In September, 1832, New York City was supposed to contain 250,000 inhabitants (by census of 1830, 203,007). A journey from that city to Buffalo took a week. Another week was spent in reaching Cleveland, the buildings of which were for the most part of wood. Spangler's tavern, on the north side of Superior street, was the best hotel in the place. It was well kept, and furnished a good resting place. A stranger halted there, and when the precious Sabbath came, he wanted to refresh his weary spirit by worship in God's house. There was an Episcopal church, a frame building, perhaps two blocks off in a northeast direction, and in the third story of Kellogg's brick building, opposite to where the Weddell House now stands, the Presbyterians met to worship. He chose the latter. What a joy it was to find God there, and to hear the words of prayer and praise! He was of Baptist preferences, and so, when a little later, a Baptist minister came to the place, he went to hear him.

That Baptist minister was Richmond Taggart. He came from Lockport, New York. He had started west to find a field of labor in the new settlements. At Cleveland he met Benjamin Rouse, Moses White, Horatio Ranney, and perhaps two or three others, who encouraged him to stay a

few weeks and preach in the upper room of Brewster's academy, which they secured for that purpose.

The services thus commenced soon assumed more and more of a permanent character. A prayer meeting was opened and Sunday school exercises commenced. The brethren began to feel encouraged, and to be assured that God was directing their work. About this time, one after another visited the preacher and told him of their experience, till all of four had done so. Neither knew of the errand of the others, and yet all had the same object in view, viz : to confess Christ before men ; and all had the same enquiry : " What doth hinder me to be baptized ? "

But there was no church ; no examining committee. What should be done ? It was easy to improvise a council to advise what was best to do, and so there gathered together in that academy building a little knot of brethren whose names have since gone into the history of the church which grew out of that meeting. There were Benjamin Rouse and his wife, Moses White, Horatio Ranney, John Seaman, Thomas Whelpley, John Malvin and his wife, George Tolhurst and his wife, and perhaps one or two others. Of these a few words in passing :

Richmond Taggart was a man in middle life, of nervous-sanguine temperament ; a fair preacher, earnest and hopeful, but not of much culture ; well adapted to working up a new interest, but not so well suited to permanently instruct and edify ; naturally a pioneer, but not a permanent settler. He taught school to supplement his small income, and so had not as much time to devote to preparation for his public services as was necessary to enable him to appear to best advantage ; but this was a necessity growing out of the exigences of a pioneer church in so small a population.

Benjamin Rouse was a stout, active man, about five feet five in height, full of energy and hope, with a big, warm heart ; a good singer, quite a Sunday school man, full of the spirit of enterprise, a go-ahead sort of man, and one much needed in the commencement of an enterprise like that.

Moses White was a much more deliberate man. Cool, cautious, sound in doctrine himself, he loved orthodoxy in others. He had not the propelling power of the former, but was quite as safe in guiding. Some men are born with a natural inclination to hold on to the brakes, so that the machine shall not run too fast. Such was Moses White, and yet he was as necessary to the success of this enterprise as his more impulsive brother.

Thomas Whelpley was a lawyer, at that time a bachelor, probably on the shady side of forty. He was better as an adviser than as an actor ; for he had a weakness, an easily besetting sin — at least it was charged to him — the sin of laziness. He was a warm-hearted fellow, yet it must be confessed that in the matter of *doing*, he preferred to leave it much to others.

Horatio Ranney and John Seaman, though partners in business (they kept a shoe store under the firm name of Ranney & Seaman), were diverse in habits and temperament. Ranney was slow and deliberate. Seaman was quick and impulsive ; but they were good men and worked well together.

If one was apprehensive, the other abounded in hope ; and so the one was the complement of the other.

George Tolhurst was a little man from Maidstone, in Kent, England ; but he had a voice like a bugle. He was emphatically the sweet singer of Israel.

John Malvin, the colored brother, had gone through much tribulation, and was so chastened and subdued in spirit as to fit him either to live or to die. He was a sagacious, devout, warm-hearted Christian, whose praise was in the hearts of the brethren.

Of the women: Who shall tell the excellences of good sister Rouse ? A Dorcas to make clothes for the poor, a ministering angel to the sick, a wise, noble-hearted woman, with a heart as big as a warehouse ; ready for every good word and work, spared to the ripeness of great age to illustrate the beauty of holiness in a life so rounded and replete with every Christian grace, that she is the worthy example of all who know her.

Of the other sisters we are only less informed because seeing less of them.

Here was the group who gathered together to counsel what ought to be done and what should be done in regard to the baptism of these candidates.

It was in an upper room—and we remember that it was in an upper room where the great, historic meeting of Acts 1:14 was held. The following words were true of both : “ These all continued with one accord in prayer and supplication.” It was also certain that the Spirit was poured out from on high. It was a melting time, the hearts of all were made glad. It was an indication of God’s will, and so it was agreed :

1st. They shall be baptized.

2d. All who have letters shall bring them in, and then those having letters shall constitute a church, and when constituted the newly baptized shall receive the right hand of fellowship and come in too.

The baptism was appointed for Sunday, January 13th, 1833.

The candidates were Mrs. Cutler, Mrs. Taylor, Caleb Wraton and Thomas Goodman.

It was a bright, clear day ; the ground was crisp with frost. A little company led by Richmond Taggart marched out from Brewster’s academy down to the lake shore, to a spot a little east of the pier, and there halted, while the congregation stood around, some on the hill-side, others on the beach. Along the edge of the shore was a crust of ice which extended out into the lake to where the water was of convenient depth. There the sisters and then the brethren were buried in baptism. It was an interesting occasion, and the hearts of all were made glad.

From January 13th to February 16th was required for preparation. Obtaining letters from New York or Boston could not be done in a week or two, when stage coaches and canal boats furnished the speediest mode of travel ; and poor George Tolhurst must be temporarily left out, because he had no letter, and it would take a quarter of a year at least, to get one from England.

When men's hearts are warm it is wonderful how easily they get together, and, each bringing with him a live coal from God's altar, what a fire they kindle. So meetings were held frequently, and at every meeting every one felt blessed.

It is more than fifty years ago, but an incident occurred in connection with one of those meetings which has left its impression.

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." So it is written, Job 1: 6. Its illustration was not confined to Job's time.

A middle-aged stranger, in the garb of a Quaker, took his seat in the middle of the house. His eyes were deep-set, his eyebrows heavy and over-arching, his countenance crafty and intelligent. He patiently listened to the sermon and was one of the last to retire. Elder Taggart was just at the door, arm-in-arm with a friend, when this stranger addressed him, saying he was a Baptist minister, and desiring Taggart to let him have the use of that room to preach in some evening to be agreed upon.

"And, so, you are a Baptist minister?" Elder T. responded.

"Yes;" was the prompt reply.

"Ain't you the man that baptized Mrs. Case?" enquired Elder T.

"Yes;" was the reply.

"You were a Baptist minister *then*. But you became a Campbellite?"

"Yes."

"And then you became a Mormonite?"

"Yes."

"And your name is Sidney Rigdon?"

"Yes."

Turning upon his heel, Elder T. bade him good-night, but vouchsafed no further reply.

"And now, who is Sidney Rigdon? and what is Mormonism" inquired his friend. He replied that Sidney Rigdon was the chief friend and conspirator with Jo Smith, in palming upon the world that monstrous delusion and atrocious crime against God's government, first established at Kirtland, O. We learned more of it afterward; first at Kirtland; second at Nauvoo; third at Salt Lake, in Utah—that abomination which our government and all good men are trying to extirpate.

It having been agreed that the time for the public recognition of the First Baptist Church of Cleveland should be on February 16th, arrangements must be made. But who should preach? Who should give the right hand of fellowship? Who should do this and who that? Questions more easily asked than answered; for ministers were scarce, and Baptist ministers specially so. It was, however, agreed that Elder Ware, of Royalton, should do the preaching; and he did preach.

The elder was in the sere and yellow leaf, a man of probably three score years and ten, of medium stature, with long white locks streaming down to his shoulders. The old man was all aglow with enthusiasm in his description of the love of God in giving his Son; and as he proceeded in his

discourse, exhausted his rhetoric in telling of that matchless love which will be the theme of angels forever ; and then, remembering an old, hackneyed stanza, he spread out his hands, his white hair streaming to make it more impressive, he said :

“ Were all the world of paper made,
And all the seas of ink,
And every man a scribe by trade,
And every single stick a quill,
To write the love of God alone
Would drain the ocean dry ;
Nor could the scroll contain the whole,
Though stretched from sky to sky.”

Strange that the ludicrous should ever intermingle with the solemn ; but so it was ; that well-worn stanza was inseparably connected with its parody :

“ Were all the world of paper made,
And all the seas of ink,
And all the trees of bread and cheese,
What should we do for drink ? ”

And it was then and there transferred to the fly-leaf of the music book then used and handed to Caleb Wraton for his delectation:

Fifty years have passed away since then—the most progressive fifty years since apostolic times. The men and women of that generation have, for the most part, gone to their long home, but their works still exist ; the influence they exerted is still bearing its fruit.

The Cleveland of 1,200 people has become the city of some 200,000 ; the Ohio of 937,679 has become the Ohio of more than 3,200,000. Large cities have sprung into existence as if by magic, and the 12,856,171 of population in the United States has swelled to over 50,000,000.

* * * * *

They say that in the United States in 1830, there were 13,039 churches. In 1850, 20 years later, there were 36,011 churches. Twenty years later, viz : in 1870, there were 62,459 churches. This is increasing in a greater ratio than the population ; but these figures alone do not measure the gain, they only suggest it.

We are further encouraged by the Bible work. In 1800 there were 50 translations of the blessed Bible. In 1880 there were 250.

The progress in missionary work gives us further encouragement. In the beginning of this century there were but 7 Protestant missionary societies in the world ; to-day there are over 100. Then it was estimated that there were 50,000 converts to Christ in pagan and Mahommedan countries. In 1882 there were 575,000 *native communicants* in those countries, and of these, over 24,000 were received in 1881. Witness the work among the Telugus and among many other peoples, and think what wonders God hath wrought.

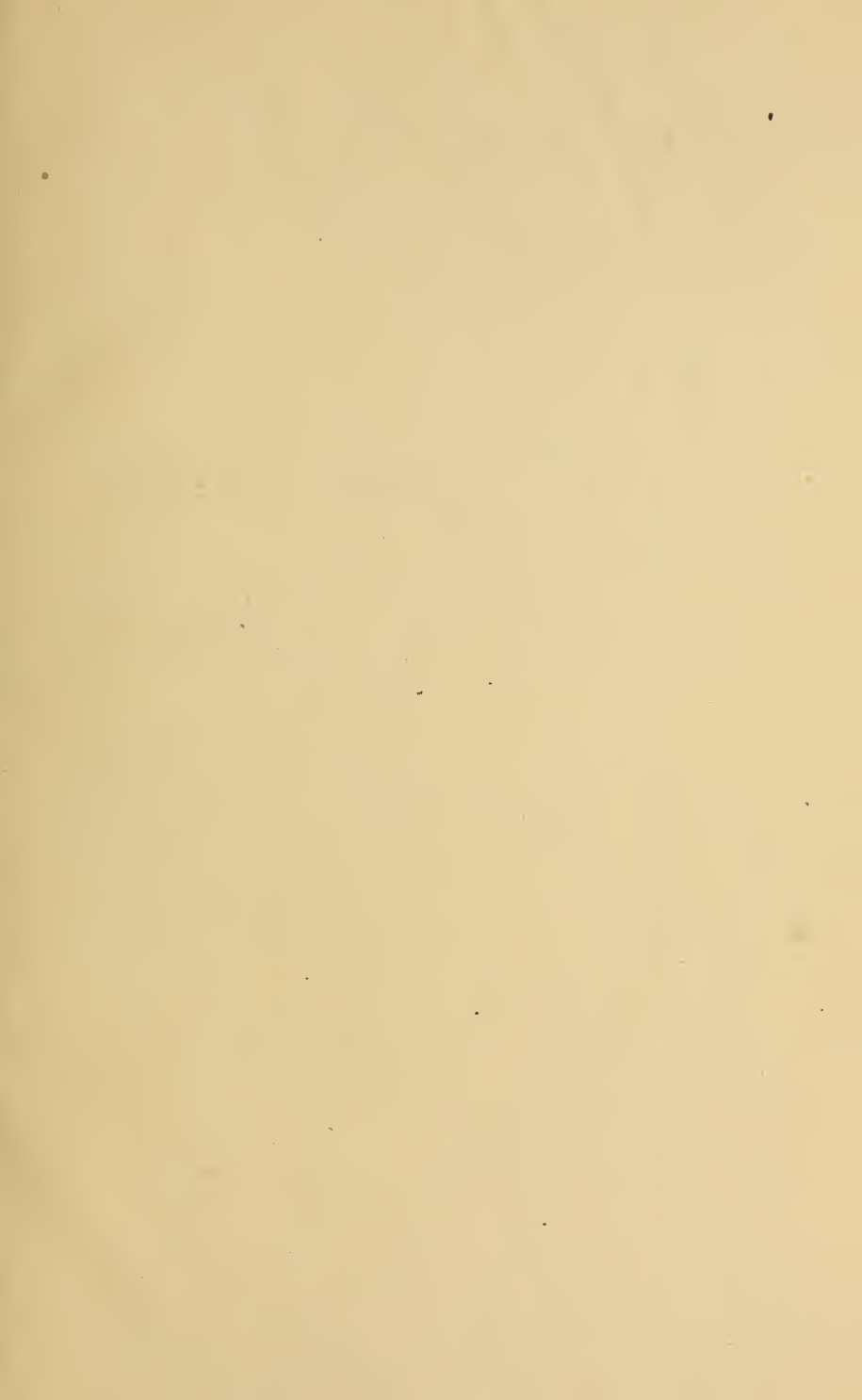
It is estimated that in the year ending with April, 1882, the Christians of the United States, of England, and of Continental Europe contributed \$9,576,654 to the great work of Foreign Missions. How gloriously has this work been encouraged !

* * * * *

Brethren, I greet you. Fellow-laborers in the work of the world's redemption, I greet you ; and close with this sentiment :

The world for Jesus Christ.

THOMAS GOODMAN.





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